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W. M. Mantz 1963.



THE  
FREE-THINKER.

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V O L. III. 

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FROM  
*Lady-day to Michaelmas,*  
1719.

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SAPERE AUDE.

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L O N D O N,  
Printed in the YEAR MDCCXXIII.

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Eng.  
gen.



T H E

# FREE-THINKER.

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N<sup>o</sup> 106. *Friday, Mar. 27. 1719.*

---

——— *O miseri, quæ tanta insania, Cives!  
Creditis arvectos Hostes? Aut ulla putatis  
Dona carere dolis Danaum? Sic notus Ulysses?*

VIRG.

---



THE Design of the *Free-Thinker* is, not only to inspire Men with those great and manly Notions, which may seem New, or little known; but also to recover several Ancient, laudable Sentiments, which are in a manner lost, or visibly decaying amongst us. Of the Latter Sort is that just Indignation against Popery,

A 2

with

'4 *The FREE-THINKER.* N<sup>o</sup> 106

with which my Protestant Countrymen were formerly fired universally; and which now is in Many grown languid, and in Some quite extinguished: And (what is most amazing) too great a Number of Those, who should approve themselves the Best Friends, and who affect to be thought the most Zealous Champions of our Religion, are so monstrously reconciled to the *Church of Rome*, (notwithstanding their Sacred Engagements) that they seem only to wait for an Opportunity to deliver up both our Liberties and our Worship into the Hands of a *Popish Usurper*.

THIS Week I received the Pleasure of a Visit from a Friend, who quitted *Spain* upon the present Posture of Affairs. He was always a Good Protestant, and a True Lover of his Country; but, by living in a Nation, where an Inquisition makes Slavery and Superstition pass for the Rights and Religion of Mankind, his former Abhorrence of Tyranny of every Sort was nobly improved. He expressed an uncommon Surprise at the Favourable Opinion of Popery, which he found prevailing at Home. His Conversation warmed my Heart; and put me upon enquiring, whence these growing Prejudices, in Favour of that once-exploded Religion, should proceed; and made me like-  
wise

wife thoroughly sensible, how necessary it is for every Honest *Briton*, to assist in putting a Stop to the spreading of so malignant and ruinous a Contagion.

As soon as it was found, That the *Pretender* would not turn Protestant; his Agents thought the best Expedient to remove that Obstacle, and to smoothe his Passage to the Throne, would be to cool the Nation's Aversion to Popery. This, for some Years past, has been gradually managed with great Art, and a Success now too manifest to be disregarded. To promote this Design, several Dormant Opinions of those Authours, who in the Reign of King *Charles I.* were willing to advance, as near as Protestants could, towards Popery, were revived and improved. To soften the Absurdity of Transubstantiation, a Sacrifice in the Eucharist is asserted: To flatter the Ambitious amongst the Clergy, the Power of the Church has been carried to extravagant Heights; Hopes were to be given them, that they should be a Body independent of the State: Auricular Confession is urged as a Necessary Part of Christian Discipline: And, to make them over-look the Real Dangers the Church is in from the Papists, they have been alarmed with Imaginary Fears of the Dissenters. Hence the Dissenters have

## 6 *The FREE-THINKER.* N<sup>o</sup> 106

been painted in the most odious Colours ; while such favourable Representations have been made of the Papists, that it is a received Maxim amongst the Populace, *That it is better to be a Papist, than a Presbyterian* ; notwithstanding the Former is a Superstitious Idolater, and the Latter owns all the Essentials of Christianity, differing from us only in some Outward Forms and Modes.

Several accidental Causes have likewise conspired to facilitate these Designs of our Enemies : As *First* ; a notorious Corruption of Manners ; which inclines the Loose of both Sexes to look towards Popery, as the fairest Twig to catch at, to save their sinking Consciences. In the next Place ; Party-Resentment is so strong in many, that to gratify their Revenge, they would risque the Ruin of themselves and of the whole Constitution, in Hopes to overthrow their imaginary Adversaries. *Thirdly* ; Popery does not appear Bare-faced in *England* ; the Terrours of it are veiled ; and it is under such Restrictions by our Laws, and represented so harmless through the Cunning of the Enemies to the Protestant Succession ; that the Inconsiderate are put off their Guard, and insensibly learn to play with their Danger, and at last, even to court their Ruin.

*Lastly* ;

*Lastly*; There is such a Distance of Time from the Reign of K. *James II.* when the Designs and Practices of the Papists were open and notorious, that few of the present Generation have been Eye-Witnesses to them; and therefore they retain but faint, traditional Impressions of the Odiousness of Popery: And (which I am sorry to mention) those Watch-Men, who should, from Time to Time, have refreshed the Memory of those Days, and have kept alive in the Minds of Protestants the audacious Attempts upon our Religion and Liberties, have either carelessly or wilfully neglected to continue the Alarm:

It is therefore high Time to awaken my Countrey-Men from this prevailing, fatal Lethargy: It is high Time to cry aloud to them, That Popery is an absurd, superstitious, enthusiastick, idolatrous, cruel Institution: That it darkens the Understandings, and enslaves the Consciences, of its Votaries; and is as much an Enemy to Vertue as to Truth: That it breaks asunder all the relative Ties of Men one to another; that it utterly subverts all the Advantages of Society; and does effectually (what the first Christians were falsely accused of) turn the World upside down.

## 8 *The FREE-THINKER.* N<sup>o</sup> 106

I would have my Protestant Countrey-Men farther convinced, that Popery is as restless now to contrive, and as powerful to effect, our Ruin, as it was formerly; that all her specious Pretences of Moderation and of Friendship are insidious: And, to think of setting a Popish Prince over a Protestant People, is as strong an Instance of Infatuation, as it would be to commit the Sheep to the keeping of the Wolf.

These Considerations are so evident and glaring, that I need not here enlarge upon them. I shall therefore, at present, only endeavour to renew in my Fellow-Subjects their wonted Aversion to Popery, by a lively and fine Allusion, which Terms Idolatry a *Spiritual Whoredom*. And if we look upon the *Romish Church* in this Light, a general Horrour of Popery in a Protestant Countrey (to pursue the same Allusion) is a *National Modesty*, necessary to preserve its Purity: It is some Degree of Prostitution in Protestants to hear Popery favourably named, without a Blush, and manifest Tokens of Indignation: Not to startle, is to comply; not to condemn, is to approve of, and encourage, the merciless Ravisher of our Liberty and our Religion.

*Monday,*




N<sup>o</sup> 107. *Monday, Mar. 30. 1719.*

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*Et vos, ô lauri, carpam, & te, proxima myrte;  
Sic posita quoniam suaves miscetis odores.*

VIRG.

---

T last, through the Contributions of my Friends, I have gathered such a Variety of Materials, as will make a Patch-work Paper; which may be perused, to Advantage, with little Attention; and may please, from its Novelty, more than an Uniform Piece. I give it to the Publick (in the Holydays) as a *Half-sheet Miscellany*, in which every Reader may find something to please his Fancy.

THE First Performance is a very Familiar, Off-hand Epistle, dated the Twenty-sixth of *January* last, from a young Gentleman to his Friend, who had written to him in Verse: And  
I am

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I am of Opinion, it will be relished by the  
sprightly young Fellows, who drink Cham-  
pagne.

**D**EAR Tom, thy motly Lines discover

*At once the Poet and the Lover ;*

*Titles, all Pretty Fellows drive at,*

*And very Few, or None, arrive at :*

*For, Hearts, that prove sincerely True,*

*And Heads, that dictate Something New,*

*Are Talents, Nature grants to Few.*

*And yet, when Beaus at Beauty nibble,*

*They all turn Wits, and needs must scribble.*

*But You ( forgive so just a Praise )*

*Have won the Mirtle and the Bays :*

*The Mirtle with the Bays entwin'd*

*( A double Wreath ) your Brows shall bind.*

*The One soft Sapphicks shall inspire,*

*And tune to Love the moving Lyre :*

*The*

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*The Other make you ridicule  
The Knave, the Pert, the tawdry Fool;  
In Comedy or Satire shine,  
As gently Keen in every Line,  
As when fair Amoret is seen,  
Half in Good-Humour, half in Spleen;*

*Poets, 'tis true, in Ancient Times,  
Did to their Subjects set their Chimes:  
Hence Satire in Iambick bites;  
And Praise attempts Pindarick Flights:  
Smart Epigram, as Fancy runs,  
May sport in Quibbles or in Puns;  
While Love, and Grief, and every Pain,  
In mournful Elegy complain.*

*Now, of all These you make a Mixture  
Might prove (you think) a Love-Elixir.  
But if, alas, it should not cure  
Your Heart's relentless Calenture,*

*Take*

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*Take my Advice ; Leave it to Time ;  
Try any Remedy, but Rhime :  
For, the Muses, Imps of Jove,  
'Are wanton Wenches, Pimps to Love ;  
'And Helicon, that quackish Liquor,  
Makes the Fools, who drink it, sicker.*

*I can no more : Dear Tom, Adieu ;  
'And think on Him, who thinks on You.*

THE Lover, to whom I gave my Advice on the Twenty-Third of *February*, has sent me a very obliging Letter of Thanks ; in which he encloses the following Verses, desiring the *Free-Thinker* to convey them to his Fair Acquaintance, being at present unfortunately separated from her.

I.

*THE Bird, that bears her Nestlings cry,  
And flies Abroad for Food,  
Returns, impatient, through the Sky,  
To nurse the callow Brood,*

*The*

2.

*The tender Mother knows no Joy,  
But bodes a thousand Harms,  
And sickens for the Darling Boy,  
While absent from her Arms.*

3.

*Such Fondness, with Impatience join'd,  
My faithful Bosom fires,  
Now forced to leave my Fair behind;  
The Queen of my Desires!*

4.

*The Powers of Verse too languid prove,  
All Similes are vain,  
To shew how ardently I love,  
Or to relieve my Pain.*

5.

*The Saint, with fervent Zeal inspir'd  
For Heaven and Joys Divine,*

*The*

14 *The FREE-THINKER.* N<sup>o</sup> 107

*The Saint is not with Raptures fir'd  
More pure, more warm than mine.*

6.

*I take what Liberty I dare ;  
'Twere impious to say more :  
Convey my Longings to the Fair,  
The Goddess, I adore.*

THE next Piece is a Thought elegantly wrought out from a *Greek Epigram*, by a Gentleman of *Oxford* ; and is a Genteel Reprimand to all the beautiful Coquettes in the Nation.

1.

*CHARMING is your Shape and Air,  
And your Face as Morning fair !  
Coral Lip, and Neck of Snow ;  
Cheeks, where opening Roses blow !  
When you speak, or smile, or move,  
All is Rapture, All is Love.*

But

2.

*But those Eyes, Alas, I hate!  
Eyes, that heedless of my Fate,  
Shine with undiscerning Rays;  
On the Foplin idly gaze,  
Watch the Glances of the Vain;  
Meeting mine with cold Disdain.*

I RECOMMEND the succeeding Little Ode to Those of my own Sex, who have wasted their whole Time from their Youth in accumulating Wealth; and may stand in need, in their Latter Days, of a Wife; in hopes to close the last Scene of Life as agreeably, as they passed their more vigorous Time laboriously. It is the Courtship of an Old Man to a young Virgin, imitated from *Anacreon*; and may inspire a Hail Citizen with many witty Conceits in making Love.

*And why so Coy, my blooming Maid?  
Is Innocence of Age afraid?*

*Tby*

16 *The FREE-THINKER.* N<sup>o</sup> 107

*Thy Cheek may with the Rose compare ;  
My Head is, as the Lilly fair :  
What lovely Garlands Maids compose,  
Who weave the Lilly with the Rose !*

TO conclude my Collection, I have a short Original *Epigram* ; written in Good Humour : And yet, I foresee, it will not make some of my Readers laugh, though their Spirits are brisker, and their Hearts more jocund now, than they have been since the Defeat of the *Spanish Fleet* in the *Mediterranean*.

*GEORGE came to the Crown without striking a  
Blow :*

*Ah, quoth the Pretender, would I could do so !*





N<sup>o</sup> 108. *Friday, Apr. 3. 1719.*

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*Indoctus quid enim saperet liberque laborum;  
Rusticus urbano confusus, turpis honesto?*


HOR.

---

TO THE FREE-THINKER.

S I R,

*Easter-Monday, 1718.*

‘  T must be confessed, you are the  
‘ most useful, as well as the most  
‘ reasonable, *English* Philosopher,  
‘ our Age has produced : But ne-  
‘ vertheless, I can assure you, that for One  
‘ Disciple you have amongst the Fair Sex, the  
‘ *Swiss-Sage* may count an Hundred : And yet,  
‘ I dare say, your Person is to the full as en-  
‘ gaging as his. In spite of your seasonable  
‘ Animadversions on \* Masquerades, I find the

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\* N<sup>o</sup> 68.

VOL. III.

B

Iniquity

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‘ Iniquity of them is to be renewed. On  
 ‘ *Thursday* next, between the Hours of Ten  
 ‘ and Twelve at Night, will begin another  
 ‘ Publick Sale by Inch of Candle, at the Great  
 ‘ Petticoat-Warehouse in the *Hay-Market*, for  
 ‘ the Benefit of Mr. *Heidegger*; the Auction to  
 ‘ continue till Sun-rising; and the Conditions  
 ‘ of Sale, as usual: Neither do I believe, this  
 ‘ Collection of Figures will be the Last, to be  
 ‘ exposed this Season.

‘ For my Part, Mr. *Free-Thinker*, I shall ne-  
 ‘ ver forgive the Ingenuity of this *Switzer*;  
 ‘ since his Inventions have deprived me of the  
 ‘ greatest Happiness, I proposed in Life. You  
 ‘ must know, Sir, I had made my Addresses  
 ‘ to *Imoinda* with all the Success, a Lover  
 ‘ could wish for: The Day of Marriage was  
 ‘ appointed; and the Father had consented to  
 ‘ give me Five Thousand Pounds with his fa-  
 ‘ vourite Daughter. In the mean time, it hap-  
 ‘ pened, that (without her Knowledge) I  
 ‘ discovered her, Three Rendezvousing Nights  
 ‘ successively, at the Haunted House, when  
 ‘ the Crowing of the Cock had warned the  
 ‘ Spectres to retire: The first time, she appeared  
 ‘ as a Sultan; the next Night, she walked as a  
 ‘ Milk Maid, till Five in the Morning; and the  
 ‘ Third time, I found her tripping after a  
 ‘ Lord,

‘ Lord, in the Habit of a Running Footman.  
 ‘ Hereupon, I demanded Five Thousand Pounds  
 ‘ more of the Father, for *Masquerade-Money* :  
 ‘ He was pleased (with Tears in his Eyes) to  
 ‘ think my Demand reasonable, considering  
 ‘ how One Extravagance makes way for Ano-  
 ‘ ther : But, his Circumstances not enabling  
 ‘ him to advance Half the Summ ; I was forced  
 ‘ in Common Prudence, to renounce the in-  
 ‘ tended Marriage, much against my Inclina-  
 ‘ tions.

‘ Such of our Gentry as have a Genius for  
 ‘ Intrigueing, and Others, who are only dis-  
 ‘ posed to be Innocently Merry, may certainly  
 ‘ contrive to gratify their Humours at a  
 ‘ cheaper Rate, than by suffering Mr. *Heideg-*  
 ‘ *ger* to tax their Pleasures. I own, I am so  
 ‘ dull of Apprehension, that I can discover no  
 ‘ Ingenuity, no Advantage or Improvement,  
 ‘ in all this Expensive, Publick Folly ; unless  
 ‘ it be, that some Families may be blest with  
 ‘ an Heir, without the Trouble of sending  
 ‘ their Ladies so far as the *Bath*, this Summer,  
 ‘ I am,

S I R,

*Your True Disciple,*

U R B A N U S

THE Extravagancy, complained of in this Letter, is grown too Fashionable to be discountenanced by Ridicule; and too Notorious, not to deserve the most Publick Reproofs of every Good Man. The Infection of it spreads like a Pestilence, in such a vast Populous City as This is; especially, where the People of every Rank are so Free, that no One, who can procure a Ticket for Love or Money, can be denied Admittance; and where likewise the Diversion is so New, that their very Curiosity excites Hundreds to crowd to it. Upon this Account, I have all along wondered, how Persons of Quality could be brought to think, there can be any Politeness or Decency in an Amusement, wherein they debase Themselves to mix, at unseasonable Hours, in Disguise with the vile and the profligate of Both Sexes.

I have, long since, represented the Evil Consequences of \* Luxury in a Nation; And (I believe) I need not prove, that Publick Masquerading is not only a New, additional Branch of Luxury amongst us; but likewise, that it tends more immediately to corrupt the Sobriety and Chasteness of the People's Morals,

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\* N<sup>o</sup> 42.

than any Other Folly heretofore introduced : And, as for the Elegance of this Popish Pastime, it is at best but a Corruption of *Blind Man's Buff*.

There is a Libertinism and a Wantonness imply'd in the very Design of Masquerades : And, if the Company met in their strange Habits with no other Intention, but to speak and act as they do upon other Occasions in Publick ; the same Person would hardly be twice at the Trouble and Expence, which is well known to Mrs. *Long*. I cannot help observing to my Countrey-Women, that there is something Hardy and Mannish in blending frankly with a Multitude of Borrowed Faces : This alone ( to suppose nothing worse ) does by degrees wear out that Female Shyness and Timidity, and the Delicacy of that natural Modesty, which is the securest Guard of a Lady's Innocence and Vertue. The Distinction of Sexes is confounded : A Countess listens to the Gallantry of a Chamber-Maid ; and a Lord is fired with the Coquetry of a Page. Husbands make unconscious Love to their Wives, and Wives seduce their Husbands ; a Brother dies for his Sister, and a Father has been known to tempt his Daughter : In a Word, such Discoveries are made in this Love-Lottery, as cre-

## 22 *The FREE-THINKER.* N<sup>o</sup> 108

ate a mutual Dissatisfaction : And the natural Consequence of all this blind Liberty, is Jealousies, Breaches, Separations and Divorces, in Families, which might have preserved their Quiet, their Reputation, their Fortunes, had the Theatre in the *Hay-Market* never been perverted to wrong Purposes.

To shew how this Extravagancy slackens the Industry, and breaks in upon the Frugality, of Young Merchants and Tradesmen ; I shall recollect an Instance, I remember since Last Year. About this Time Twelve-month, as I came from the *Exchange* ; by *Stocks-Market* (between Ten and Eleven in the Morning) I met a Cardinal in his Scarlet Robes, in a Hackney Chair, with the Glasses down, and his Face uncovered. He looked very Pale and Fatigued ; so that, in the midst of my Surprise at so astonishing a Sight in the City, I began to pity the poor Man ; till I bethought myself, that his Eminency came from the Duties of the Concluding Masquerade for that Year. Upon Enquiry, I am informed, he was never known, from that Day forward, to appear upon the *Exchange* amongst his Fellow-Citizens.

*London,*

*London, March 21. 1718.*

Dear FREE-THINKER,

‘ I Am pleased, you have assured my Lovers,  
 ‘ that my \* First Letter was not Feigned;  
 ‘ and I desire you to make my Compliments  
 ‘ to all the Gentlemen, who Toast me so af-  
 ‘ fectionately. I intend soon to reveal myself  
 ‘ to the Batchelour Candidates, in a proper  
 ‘ Manner; and shall not be long in determin-  
 ‘ ing my Choice: In the mean time, I do not  
 ‘ forbid the Addresses of any of the Persons,  
 ‘ you mention, excepting *Bob Smart*. I thank  
 ‘ Mr. R. L. for his excellent Verses dedicated  
 ‘ to me; and, upon examining my Heart, I  
 ‘ can with Modesty pretend to the Vertues,  
 ‘ he requires in a Wife. I am,

S I R,

*Your much obliged Pupil,*

MIRANDA.

‘ P. S. I desire to know, whether Mr. *Free-*  
 ‘ *Thinker* be a Batchelour.

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\* N<sup>o</sup> 95, 103.

## 24 *The* FREE-THINKER. N<sup>o</sup> 108

I MUST inform the Reader, that both the Epistles from *Miranda* are in the same Character, and not written in a Man's Hand. In breaking open the Second Letter, I observed, it was sealed with a Thimble, the Coat of Arms of a Housewife. The Question, she is pleased to put to me in the Postscript, may probably raise a Jealousy in her Admirers, and make several of my Disciples envy the Happiness of their Teacher : Nevertheless, I must acquaint my Ward, that I am a Batchelour (as she is a Spinster) through the Insufficiency of Love Promises : But then, I do not come within the Limitation of Years determined by *Miranda* ; though I must add, for the Credit of my Profession, That many a Fine Gentleman of the Town is not so Youthful at Five and Twenty, as a sound Philosopher is at Forty. But then again, I am so wholly taken up with my Concern for the Publick, that I am not at Leisure to attend to the endearing Cares of a Family, and the engaging Amusements of Wedlock.





Nº 109. *Monday, Apr. 6. 1719.*

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*There's Joy, when to wild Will you Laws pre-  
scribe;*

*When you bid Fortune carry back her Bribe:*

*A Joy, which None, but greatest Minds can  
taste;*

*A Fame, which will to endless Ages last.*

DRYDEN.

---



THE Long Nights are passed; and,  
in a few Days, the Fire-side will  
not be the Scene of Conversation:  
Therefore, I shall dismiss my \* Win-  
ter-Evening Tales for this Season, with the  
following Story; which (through the Length  
of it) I shall not be able to conclude in one  
Paper. And here I must signify to my Readers,

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\* Nº 80, 84, 92.

that

26 *The FREE-THINKER.* N<sup>o</sup> 109

that I study never to amuse them with a Tale, which does not convey a Moral, and some useful Knowledge of Life ; that young Minds may be improved, while they are delighted, as the Body is agreeably strengthened by gentle Exercises.

**T**HERE was a young Man of extraordinary Beauty, whose Name was *Florio*; who was as remarkable for his Vertue and Ingenuity, as his Elder Brother *Braminto* was noted for Deformity, and a brutal, wicked Disposition. The Mother, who doated upon her Second Son, looked on the other with Horror. The Eldest, stung with Jealousy and Envy, devised a monstrous Calumny to ruin his Brother. He made his Father believe, that *Florio* went often by stealth to a Neighbour's, who was his avowed Enemy ; that he informed him of all the Family Concerns, and had entered into Measures with him to Poison his Father. Hereupon the Father, in his Fury, beat his Innocent Son most cruelly; imprisoned him in a damp Dungeon, Three Days; and then banished him from his House, with Menaces to kill him, if ever he returned. The afflicted Mother was terrified; though she did not dare to vent her Anguish, but in secret Sighs. The  
unhappy

N<sup>o</sup> 109 *The* FREE-THINKER. 27

unhappy Youth went from his Father's House, not knowing which way to direct his wandering Steps. He journey'd onward, as the Countrey lay before him ; and towards Evening, he pass'd through a dark Forest. The Night overtook him, as he came under the Shelter of a great Rock : There he laid Himself down, at the Entrance of a Cave, on a Bed of Moss, near which ran a Rill of pure Water ; and he soon fell into a Sleep, through the Lassitude of his Spirits, notwithstanding his Sorrow.

When he waked to the early Musick of the Birds, he saw a beautiful Woman, mounted on a Milk-white Steed with Trappings of Gold, who seem'd to follow the Chace. Have you not seen (said she) a Stag pass this Way, pursued by Hounds ? Neither Stag nor Hounds have I seen, reply'd the Youth. You seem (said the Lady then) to be greatly afflicted : What is your Distress ? Be comforted, young Man ; and take this Ring, which will make you the most happy and the most powerful of Mortals, provided you never abuse my Gift. When you turn the Diamond inward, you will become Invisible ; when you turn it outward, you will be Visible : When you shall put the Ring upon your Little Finger, you will be taken for the Son of the King, and be attended by a magnificent

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nificent Train of Courtiers; and if you shift it to your Fourth Finger, you will appear in your natural Figure. She said no more; but in an Instant, plunged out of Sight into the Wood: When, the young Man soon apprehended, that the Lady, who spoke thus to him, was a *Fairy*.

Transported with his good Fortune, *Florio* resolved to return to his Father's House; impatient to make Trial of his Ring. He saw and he heard every thing he desired, without being discovered; and had it in his Power to avenge himself of his Brother, without being exposed to any Danger. Nevertheless, he could not refrain from disclosing himself to his disconsolate Mother; whom he entrusted with his strange Adventure. This done, he removed his enchanted Ring to his Little Finger, and at once appeared entring the House like the Prince, the Son of the King, attended by a Number of Officers, richly cloathed, with an Hundred Led-Horses in his Train.

His Father was astonished to see the King's Son in his little House; and was at a Loss to know how he might behave himself towards him, with proper Respect: *Florio* demanded of him, How many Sons he had? To which he answered, Two. I desire to see them; bring them instantly before me: I have a mind to  
 carry

carry them Both to the Court, and make their Fortunes, continued he. The Father, hesitating through his Guilt, said ; This is my Eldest, whom I now present to you. Where then is the youngest ? I must see him likewise, reply'd *Florio*. He is not at Home, said the Father : I chastised him for a Fault ; and he is run away. But, answered *Florio* ; you should have endeavoured to amend him by your Instructions, and not have driven him from your House. Nevertheless, give me the Eldest ; and let him follow me : And do you (speaking to his Father) go along with two of my Guards, who will conduct you to the Place, I shall appoint. Immediately two of the Guards took the Father under their Care : And now the Fairy, already mentioned, coming up to him in a Forest, smote him on the Shoulder with a golden Wand, and compelled him to go down into a deep, dark Cavern ; where he remained under the Enchantment. Abide there (said she) till your Son comes to deliver you.

In the mean time, *Florio* went to the King's Court ; when, the young Prince was embarked with Troops, to carry on a War in a distant Island. He had been driven by the Winds on a strange Coast ; where suffering Shipwreck, he was detained a Captive, amongst a barbarous People.

People. *Florio* made his Appearance in the Court, as if he was the very Prince, whose Loss was universally lamented. He said, he should never have seen his own Countrey again, had he not been assisted by some Merchants. He was the publick Joy : The King received him with Fatherly Transports, which appeared in the Silence of his close and eager Embraces : The Queen felt all the tender Raptures of a fond Mother : And publick Rejoycings and Festivals were ordered, throughout the Kingdom.

One Day, this young Man, who passed for the Prince, said to his own Brother ; *Braminto*, you see I have brought you from a Village to the Court, in order to make you a Great Man ; but I know, you are a Lyar ; and that, by your Calumnies, you have brought Misery upon your Brother *Florio*. Nevertheless, he now lies concealed in the Palace ; and I will have you speak with him, and give him an Opportunity to make you sensible of your wicked Practices. *Braminto* trembling, cast himself at his Feet, and confessed his Fault. But this (*says Florio*) does not satisfy me ; I must have you speak to your Brother, and ask his Pardon. He must be very Generous to forgive you ; for, you do not deserve it. He is in my Closet ; where  
you

you shall see him presently : In the mean time, I will remove into the next Apartment, to leave you more at Liberty with him.

Hereupon, *Florio* withdrew into the adjoining Room, and shifting his Ring, passed by a Back-door into the Closet, in his natural Shape ; when, *Braminto* (after a Pause arising from his Guilt) ventured to open the Closet Door, that lay before him ; and was struck with Shame and Confusion at the Sight of his Brother. He asked his Pardon, and promised to amend all his Faults. *Florio* embraced him with Tears of Tenderness ; assured him of a hearty Forgiveness ; and said, I am in high Favour with the Prince : I can, if I please, have you put to Death, or have you imprisoned for Life : But, I will approve my self as indulgent to you, as you have shewn your self unkind to me. *Braminto*, abashed and confounded at such Goodness, expressed the utmost Submission ; not daring to lift up his Eyes, nor to call him Brother.

The Day after this Interview, *Florio* pretended, that he must absent himself from the Court, and make a Journey secretly to marry a Princess of a neighbouring Kingdom. But, under this Pretence, he went to visit his Mother ; to whom he related what he had done  
at

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at Court ; and he supply'd her, at the same time, with a convenient Summ of Money, knowing she stood in need of it. For, the King allowed him to demand of his Treasurer what Silver and Gold he pleased : But, his Demands were always very moderate.



N<sup>o</sup> 110. *Friday, April 10. 1719.*

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*The Continuation of the Tale.*



IN the mean Time, a War broke out between the King and a neighbouring Potentate, who was an unjust, Truce-breaking Prince. *Flo-rio* went to the Court of this faithless Monarch ; and, remaining Invisible by means of his Ring, he discovered all his most secret Counsels. When he was thoroughly apprised of all the Designs of the Enemy, he entered upon proper Measures to disconcert them. He commanded the Army of his own King ; entirely defeated his Enemies in a bloody Battle ;

tle ; and concluded a glorious Peace upon equitable Conditions.

The King was now determined to marry him to a Princess, who was the Heiress of an adjoining Kingdom ; and whose Beauty was admired by all the Princes of the *East*. It happened, one Day, that *Florio* went out to hunt in the Forest, where he was first benighted in his Troubles. When, by his eager Pursuit of a Stag, he was separated from the Company ; the Fairy presented her self to him again, and said : I warn you not to think of marrying, as if you were the Prince : Remember, you are to deceive no Man : It is just, that the Prince, whom you personate, should return and succeed to the King his Father. I enjoin you therefore to find him out in an Island, whither the Winds shall convey your Ship by my Influence ; make no Delay to perform this Service, due to your Master ; and then resolve to return, like an honest Man, into your proper Condition, without listening to the Flattery of Ambition. Should you neglect your Duty on this Occasion, you will be Dishonest, and prove, in the End, Unhappy ; for, I shall abandon you to your former Miseries. Having spoke thus with an Air of Severity, she disappeared

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peared: And her sage Advice sunk deep into the young Man's Heart.

He demanded the King's Permission to go alone upon a secret Negotiation, which ( he said) he had a Mind to transact with a Powerful State, for the Advantage of the Kingdom. Under this Pretext, he embarked privately in a small Ship; and the Winds bore him directly to the Island, where the Fairy told him he should find the King's Son. Accordingly, he found the Prince, a Captive in a barbarous Nation; where he was employed to tend Sheep. *Florio* went Invisible to the solitary Valley, where he tended the Flocks; and throwing his own invisible Cloak over him, he delivered him from the savage People. They embarked together; and the Fairy sent favourable Winds to bear them Home. They landed privately; went directly to the Court; and entred the King's Apartment together: When *Florio*, advancing up to the King, said; You have believed me to be your Son; and yet I am not: But now, I present him to you; behold your Son indeed.

The King, greatly astonished, addressed himself to the True Prince, saying; Is it not You, my Son, who have vanquished my Enemies in Battel, and who have concluded for me a glorious

rious Peace ? Or rather, is it true, that you have suffered Shipwreck ; that you were in Captivity ; and that *Florio* has delivered you ? Even so, my Father, replies the Prince : *Florio* came into the Countrey, where I was detained in Bondage : To him I owe my Deliverance ; to him I owe the Satisfaction of seeing you again : And it is to *Florio*, not to Me, you stand indebted for your Victory, and your Peace. The Amazement, which was manifest in the Countenance of the King, shewed that he believed not what he heard : Whereupon, *Florio* shifting his Ring, appeared in the Likeness of the Prince ; and the King, yet more amazed for a while, saw at once Two Persons, each seemingly his Son.

The King, at last fully satisfy'd, offered immense Riches to *Florio* for his great Services ; which he modestly refused ; and only requested of the King, the Favour of permitting his Brother *Braminto* to continue in the Employment, he held in his Court. As for Himself, he was apprehensive of the Inconstancy of Fortune, of the Envy of Mankind, and of his own Weaknesses : And therefore he desired, he might have leave to retire to his native Village, and live with his Mother ; where he apply'd himself to till the Ground.

As he was labouring in the Fields, the Fairy came to him again : She shewed him the Cavern, where his Father lay confined ; and taught him certain Words, which he should pronounce to break the Enchantment, and deliver him. He pronounced the Words with a sensible Pleasure ; he delivered his Father, whom he had long wished to set Free, with the utmost Impatience : Moreover, he gave him wherewithal to pass his Old Age comfortably. He was likewise kind to all his Relations ; and had the Pleasure of shewing himself a Benefactor to every Man, who had endeavoured to injure him.

Notwithstanding *Florio* had performed the most signal Services for the Court, he petitioned for no other Recompence, but the Liberty to live a Stranger to its Vices and Corruptions. And, as the most extraordinary Instance of his Wisdom, he was afraid lest his Ring should tempt him to quit his Privacy, and engage him again in Publick Affairs. Under this Uneasiness, he returned to the Wood, where the Fairy had appeared so favourable to him : In hopes to find her, he went Day after Day to the Cave, where he first saw her, in the Morning. At last, she presented her self to him ; and he gave back the Enchanted Ring  
to

to her. I return you (said he) your Gift, which is as Dangerous, as it is Valuable; a Gift, which (I fear) it is impossible not to abuse. I shall never think my Happiness secured, while I wear a Temptation to quit my Solitude, with so ample a Power to gratify all my Passions.

In the mean time *Braminto*, whose wicked Disposition was not changed, abandoned himself to the Malice of his Heart; and used every Artifice to engage the young Prince (who now was King) to persecute *Florio*, in his Retirement. The Fairy, knowing his Practices, said; Your incorrigible Brother studies to render you suspected to the New King, and to work your Ruin. He deserves to be punished; and he shall perish in his Wickedness. I will give him the Ring, which you return to me. *Florio* bewailed the Iniquity of his Brother; and said to the Fairy: How do you propose to punish him, when you give him so miraculous a Present? He will abuse it, answered the Fairy: He will employ the Vertues of it to distress all Good Men, and to acquire unlimited Power. The Gifts (continued she) which are a Blessing to Some, prove a Curse to Others: Prosperity is the Source of Misfortunes to the Vicious: The most effectual Means to

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punish an Unjust Man severely, and to hasten his Destruction, is to raise him to an eminent Degree of Power.

The Fairy went instantly to the Palace ; where she found *Braminto*, meditating Mischief, in his Closet. She disclosed her self to him under the Appearance of an Old Woman, poorly habited ; and said to him : I have convey'd away from your Brother the Miraculous Ring I lent him, with which he performed such Wonders, and acquired so much Glory : I bestow it on you ; and advise you to make a proper Use of it. *Braminto* reply'd with a Smile ; I shall not abuse your Gift, like my Brother, who foolishly employ'd it to restore the Prince, when he might have reigned in his Place.

*Braminto*, now in Possession of the Ring, apply'd Himself to discover the Secrets of Families, to perpetrate Treasons, Murders, Villanies ; to over-hear the Counsels of the King, and to defraud private Persons of their Treasures. His invisible Crimes astonished the whole Nation. The King, perceiving all his Secrets discovered, was at a Loss to know how to remedy the Inconveniency : But, the surprising Affluence, and the uncontrollable Insolence, of *Braminto* made him suspect, that he had his Brother's Enchanted Ring. He, therefore,

fore, employ'd a Foreigner of a Hostile Nation to detect him ; whom he encouraged with a considerable Bribe. This Man came to *Braminto* by Night ; he offered him immense Riches, and the highest Honours in the Enemy's Country, if he would employ proper Spies to betray the Counsels of the King.

*Braminto* readily assented to the Proposal ; and was carry'd privately to a Merchant (employ'd for the Purpose) who advanced him an Hundred Thousand Pieces of Gold, for his intended Treasons. *Braminto*, to convince them of the Services he was able to perform, boasted that he had a Ring, which rendered him Invisible, when he pleased. The next Morning, the King sent for him ; and, as soon as he came into his Presence, ordered him to be seised. The Ring was immediately taken from him ; and Papers found upon him, that proved many of his Crimes. *Florio* came to the Court to intercede for his Brother's Pardon ; but could not prevail. *Braminto* was put to Death : So that, the Ring proved more fatal to him, than it had been advantageous to his Brother.

The King, thinking to comfort *Florio* for the Justice executed on his wicked Brother, restored the Ring to him, as the most inestimable Present he could make him ; The afflicted

*Florio* judged otherwise ; and went again to seek after the Fairy in the Forest. Receive (said he) your Ring : The Fate of my Brother has fully explained to me what I did not so clearly comprehend from your Words. Keep for ever from me the detestable Instrument of my Brother's Ruin. Alas ! he might still have lived ; he would not have over-whelmed his Father and his Mother with Sorrow and Disgrace, in their Old Age ; he might perhaps, in Time, have grown a wise and a happy Man ; had he never had it in his Power to gratify his unreasonable Desires. How dangerous a Trust is unbounded Power ! Take back your Ring : Wretched are They, on whom you shall bestow it ! One Favour only I earnestly request ; Never give it to any of my Friends.





Nº III. Monday, April 13. 1719.

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*Quid enumerem Artium multitudinem, sine quibus vita omnino nulla esse potuisset? Quis enim agris subvenisset, quæ esset oblectatio valentium, qui victus aut cultus; nisi tam multe nobis artes ministrarentur? Quibus rebus exulta hominum vita tantum destitit à cultu & victu bestiarum.*

CICER. de Off. l. 2.

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**I** HAVE, in Four of my \* *Supplemental Lectures*, attempted to vindicate Knowledge and Learning, in General, from the most remarkable Discouragements and Misrepresentations, under which they labour very undeservedly: But, I should be wanting to my Subject, as well as deficient in the Care of my young, hopeful

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\* Nº 85, 87, 89, 91.

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Disciples, if I did not proceed to consider the Objections perpetually urged, by the Ignorant, against several Particular Branches of Knowledge. Therefore, I shall in this Paper pursue my Design, already more than half compleated.

I HAVE observed, that one of the most prevailing Objections against Knowledge in General is, that it proves of little or no Profit to the Possessour of it : But, this is an Imputation, which falls much heavier on some Parts of Learning, than it can justly be said to fall upon Others.

It cannot be said, for Instance, that Divinity, Law, or Physick (which are the Three great Learned Professions) want Encouragement, in this Nation: Though, it must be acknowledged, the greatest Dignities and Preferments, as well as the greatest Gains, attending these Professions, do not always fall to the Share of the most Deserving. But then, there are still Opportunities for a sober, industrious Man, to maintain himself and his Family comfortably, by teaching the Rudiments of Learning; or by perfecting Gentlemen in particular Arts and Sciences. Beyond This, I confess, the Lucre arising from Learning is very precarious; and, in all Appearance, very inconsiderable. The Profit generally accruing from the Labour of writing the  
most

most commendable and useful Books (the Time and Pains considered) is hardly worth mentioning here; since many a learned Composition, which has proved the Admiration of Posterity, has not procured Twenty Pounds to the living Authour. But, if a Scholar by an unwearied Application of Mind should be able to acquire a scanty Subsistence by his repeated Productions; yet, what a disheartning Consideration must it be to a Man of Worth and Capacity, to find himself necessitated to drudge daily for his Bread; and to have, in spite of all his Knowledge and Ingenuity, the Disadvantage, in this Point, of a Writing-Clerk; whose Head holds no Communication with his Hand.

There is no Doubt, but this Discouragement has deprived the World of the Advantage of many an Extraordinary Genius, and reduced Persons of great Abilities and Accomplishments to sordid Methods of Gain; who, had it been their good Fortune to meet with a generous Patronage, would have obliged Mankind with such noble Discoveries, and such valuable Writings, as would have been lasting Monuments of Glory to Themselves, their Patrons, and their Countrey.

It

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It is therefore to be wished, for the common Benefit of Mankind, that either by the Care of the Government, or by the Favour and Liberality of the Powerful and the Wealthy, proper Encouragements were settled to recompense the Persons, who in any way distinguish themselves by their Learned Performances; whether by bringing New Truths to Light, or by facilitating and recommending Truths already known, or by contributing in any wise to perfect or refine either the useful Improvements, or the Innocent Diversions, of Life : That, it may no longer (in a flourishing Nation) fare with many Men of excellent Literature, as it has fared with the First Projectours of the most useful Inventions ; who have been reduced to Poverty by the Expence of discovering and promoting such Designs, as have afterwards proved an Advantage, as well as an Ornament, to the Publick.

Another Discouragement, several Branches of Knowledge labour under, is a fashionable Contempt fixed upon them, by our gay *Readers of Men*. The Unlearned, for the most Part, look on all Sciences conversant about abstracted Subjects, or Speculations remote from Common Life, to be Matters of meer Curiosity, or vain, unprofitable Enquiries ; which, indeed, in  
an

an Instance or Two may be True : Then, they are apt to consider all Rudimental Knowledge, as Mean, Trifling, and Useless. Whereas, to One, who understands those sublime Truths, and comprehends at a View the long Chain of Reasoning, by which some Abstruse Propositions are made Evident ; it is Matter of Admiration, that the Capacity of Humane Nature should be able to extend itself to such Lengths of progressive Deductions. Neither, ought any Rudiments to be despised, or accounted mean and trifling, or useless, without the Assistance of which we can never climb up to the superior Heights of Knowledge.

If the self-sufficient Contemnners of Knowledge were less conceited in their Ignorance, a little modest Reflection would encline them to think, they should not rashly judge any Part of Learning to be superfluous, because they may not know the Usefulness of it ; any more than they would think it reasonable for a Person, who is no Artist, to pronounce some of the various Tools of a great Artificer to be Unnecessary, because he is not able to guess to what Use they are to be apply'd.

To a Plowman no Occupation can seem more insignificant, than when he sees a Scholar employing his Time, early and late, in contemplating

plating Lines and Figures : And yet, most of the Instruments and Engines, that serve to our Necessities and our Pleasures, are the Result of *Geometry*. To these seemingly idle Speculations we owe the Art of Surveying, of Gauging, of Gunnery, of Fortification, Architecture, and many other Improvements; without which we should be accounted Barbarous amongst the *European* Nations, and unable to defend our selves against their Attempts upon us. *Astronomy*, though immediately conversant only about the Motions of the Heavenly Bodies, has manifestly contributed to enlarge our Trade and Navigation. From this single Proposition, seemingly of no Consequence, *That Water will rise almost to the Height of the Fountain-Head in a Crooked Tube*, have we learnt so easily to supply the Houses of this vast and populous City plentifully with Water ; and know, that a whole River can now be convey'd, through Pipes, cross any Valley ; which the *Romans* and other Nations could not perform, without the immense Expence of building *Aqueducts*, and raising Arches upon Arches.

Besides ; It has happened, that some Truths have been known many Ages, before they have been apply'd to any Practical Use. Thus, many Properties of the Loadstone were long discovered,

N<sup>o</sup> III *The* FREE-THINKER. 47

covered, before the Mariner's-Compass was invented ; which has so greatly improved the Navigation of the whole World. Thus likewise, the Skill of the Engraver had brought Seals into general Use, Two Thousand Years before the Ingenuity of Man ( at least in *Europe*) not only found out Printing, but apply'd Engravery to the Stamping of a Picture.

Moreover ; so fruitful in concealed Knowledge are many Propositions, that it would be Rashness in the most Learned Man to be Positive, he knew all their possible Consequences, Applications, and Uses ; Much less should the Illiterate censure, as useless, particular Speculations, which to Posterity may prove prolifick in Advantages ; and, in the mean time, are no way detrimental to the present Age.

Lastly ; the accurate Knowledge of *Grammar*, however trifling and puerile the Methods of Declining and Conjugating, and the Rules of *Syntax* may be thought, is the necessary Foundation of Propriety and Perspicuity of Speech, as well as of Elegancy in Writing or Speaking : Neither can the Person, who is deficient in these Rudiments, ever form a Right Judgment, or acquire a True Taste, of the Stiles of the most admired Authours.

*Friday,*



N<sup>o</sup> 112. *Friday, April 17. 1719.*

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—*Nunc omnis ager, nunc omnis parturit  
arbos :*

*Nunc frondent Sylvæ ; nunc formosissimus annus.*

VIRG.

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HAVING lately entered upon the Project of \* a POETICAL MISCELLANY for the Entertainment of my Disciples of either Sex ; I purpose to continue it, at proper Intervals, as I receive fresh Supplies of Poetry. I make no Question, but my ingenious Correspondents, throughout the Nation, will enable me to answer a Demand of this Nature to the Publick ; and I hope, None of them will ever have Reason to complain, that their Compositions are the Worse, for passing through my

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\* N<sup>o</sup> 107.

Hands: And here I must take Notice of the Candour of Mr. R. L. who has sent me a Letter of Thanks for the Liberty, I took with his \* Verses to *Miranda*.

THE following Lines are by the Oxford Gentleman, whom I mentioned in my First Miscellany.

On Reading her Name in a Lampoon:

1.

**T**HE Village Lurcher *idle strays,*  
*At Cynthia barking all the Night:*  
*While Cynthia sheds her Silver Rays,*  
*And brightens at his harmless Spight.*

2.

*Like the fair Regent of the Skies,*  
*The fairest Nymph of all the Plain*  
*The Rage of Satire may despise;*  
*And sweetly smile, with calm Disdain.*

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\* N<sup>o</sup> 103.

3.

*My Idol, all the Graces arm ;  
Gayly avenge the dull Offence :  
Shine out in each resistless Charm ;  
And look the Scribbler into Sense.*

I HAVE received an obliging short Epistle, dated the Third Instant, from a Lady, who subscribes herself *Aurelia* ; in which she encloses the subsequent *Epigram*, desiring it may go to the Press, as the Performance of a Gentleman, who is her Humble Servant.

Written under the Picture of a Beautiful  
Woman, Praying.

**S**UCH Piety, such Beauty join'd ;  
So fair a Face, so pure a Mind !  
Some Angel pictur'd here I see :  
A Mortal, sure, it cannot be !

THE Three next Occasional Pieces are a Present from a Person, who is very much esteemed and admired by all, who know him ;  
and

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and to whom the *Free-Thinker* has several Obligations.

VERSES written in a Lady's Table-Book, under a Prayer to the Virgin Mary.

**I**N the smooth Plane your Hand engraves,  
You read your *Wishes*, and your *Slave's*.  
You to the Saint, to You I bow;  
Nor fear a Superstitious Vow.

VERSES under a Lady's Picture:

**T**HE Poet and the Painter safely dare  
To form an Image of the proudest Fair :  
Your brighter Charms, by lavish Nature wrought;  
Transcend the Painter's Skill, and Poet's Thought.

VERSES upon presenting a Lady with a Handful of Violets.

**T**HE willing Flowers forsake the Morning  
Dew,  
And lavish all their purple Pride for you.

*Your Bosom can the fragrant Morn supply ;  
And a new Spring is kindled from your Eye :  
Transplanted here the Violets fresher smile,  
And breathe pure Odours in the beauteous Soil.*

THEY who admire the Peculiarity of Mr. Waller's Gallant Manner of Thinking, will read the following Lines with Satisfaction.

Lying at her FEET.

**T**HIS Posture and these Tears, which Heaven  
might move,  
In vain I use in Favour of my Love.  
While prostrate at Amelia's Feet I lie,  
Unmov'd she stands ; as Rocks, that, towering  
high,  
Regard not those soft Murmurs, which Below  
The plaintive Rivulets utter as they flow.

MR. Welfsted, who lately gave me an Opportunity to entertain the Town, with an \* excel-

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lent Poem, has this Week been pleased to oblige me with another Specimen of his Abilities; not inferiour ( I may say ) to his First Performance. It is a Piece of *Spring-Poetry*, very suitable to this Month; with which I shall close this Half-Sheet. Every One, who peruses it, will be apt to take it in the particular View, in which it delighted me, when I determined to call it *The Picture of a Fine April-Morning*; which no Painter can express in such lively Images, through all its Changes. The Strokes in it are very Masterly; and the whole Design is New.

*THE* *Snows are melted, and the Frosts are past;*  
*Nor do we longer dread the Wintery Blast.*

*What Garland shall Amyntor now design,*

*What Wreath, Zelinda, round thy Temples twine?*

*For, Wreaths of every Kind the Season yields;*

*And Garlands rise in Plenty through the Fields.*

*The dawning Year revives the Poet's Fire ;*  
*Soft Strains of Love returning Suns inspire ;*

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*In every Wood, behold, in every Glade,  
The unsully'd Verdure, and the growing Shade!  
'All Nature, like a Bride, emerges bright;  
'And her Lap teems, luxuriant with Delight.*

*O'er tepid Plains the tempering Zephyrs pass,  
Call forth the bursting Leaves, and spring the  
Grass:*

*'Afresh the painted Pansie rears its Head;  
The whitened Meadow starry Daisies spread:  
The Birds sweet-warble from the sappy Boughs;  
'And Swains in tuneful Sighs renew their Vows.*

*Inspire, O blooming Maid, my artless Lay,  
While I recall our first auspicious Day;  
The Dawn (my Fair) when early I address'd  
My tender Suit, and sigh'd upon thy Breast!  
Zelinda blush'd: A Blush the Morning wore.  
Zelinda smil'd: Nor was it Day before.*

*The*

*The Sun a radiant Lustre holds a while ;  
The Image of Zelinda's gleamy Smile :  
A feeble Shine does on the Water play,  
And disappear by Turns a fickle Ray.  
Zelinda wept : When soon the changing Skies  
Grow black with gathering Clouds, that West-  
ward rise.*

*Thin-scattered now the Drops, like Gems, descend ;  
Now, with the frequent Shower the Lillies bend.  
How calm the Air ! A pleasing Stillness reigns ;  
And the moist Verdure brightens through the Plains.  
Soft-sinking falls the Silver Rain : When Lo !  
Athwart the Horizon stretch'd, the watry Bow  
Swells its proud Arch, with braided Colours gay,  
That shift their Dyes, and shifting swift, decay.  
The Clouds disperse : The Sun pursues on High  
His vaulted Course, and glows along the Sky :  
The Linnets in the dewy Bushes sing ;  
And every Field is redolent with Spring.*

*Such was the Morn, Zelinda ; may it prove  
'A happy Emblem of Amyntor's Love ;  
Begun by smiling Hopes, but soon o'ercaft :  
Our jealous Fears, like Clouds, dispers'd at last.  
Pensive I hung my Head, like drooping Flowers ;  
'And Tears my Bosom dew'd, like gentle Showers :  
But soon with settled Joys my Soul is blest ;  
Thy Face, my Heaven, in lasting Smiles is drest.  
Let fond Distrust no more past Pains renew :  
While thou art Kind, Amyntor will be True.*






N<sup>o</sup> 113. *Monday, April 20. 1719.*

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Καὶ κεραμεὺς κεραμεὺς ποτεῖ, καὶ τέκτονι τέκτων.

HESIOD.

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N *Monday* last, I took Notice of the Discouragements several Kinds of Knowledge suffer, chiefly from the Ignorant : I come now to consider the unworthy Treatment Learning meets with from Men of Letters ; whose Passions and Prejudices lead them to join with the Unlearned, in betraying their own Reputation and Interest ; A Folly, I hope to make them sensible of, in the Compass of Two short Chapters.

I. THERE is a manifest Prejudice rises, in the Minds of most Men, in favour of the particular Study, in which they excell : And a Collectour of Shells, or a Hunter after Butterflies, thinks himself of the utmost Importance. This  
Parti-

Partiality inclines us to difesteem other Knowledges, in Proportion as we are fondly possess'd in Favour of our Own. This Vanity shews it self in the prevailing Contempt, with which most Proficients in the nobler Parts of Learning regard Persons, who are eminent in inferiour Arts or Sciences ; never considering, that without such Scaffoldings, they could not have been able to raise their magnificent and lofty Piles of Knowledge : And while they owe the Foundation of their Glory to the Compilers of Rudiments, they despise their Benefactors, as laborious Men of moderate Capacities, instead of gratefully respecting them for their necessary Assistances.

No Person is more prone to speak contemptibly of a *Grammarian*, a *Rhetorician*, or a *Lexicographer*, than One, who by the Exactness and Politeness of his Style shews, that he has made a proper Use of their Writings. Neither is any Man more ready to discredit the Art of *Logick*, than the Authour, who, by his Accuracy in Reasoning, and his Dexterity in disentangling a perplexed Question, discovers, that he has, by studying the Rules of *Logick*, acquired an habitual Exactitude of Judgment. Thus likewise, the great *Astronomer* despises the diligent *Observer*, from whose Labours he forms his  
surprising

surprising Theories : The *Natural Philosopher* contemns the Artisans, whose various Experiments enable him to know the Powers of Nature : And the learned Physician disdains the mere Practitioner, notwithstanding the Experience of the One very much enables the Other to succeed in the Cure of Diseases. Now, though the Intrinsic Value of the several Arts and Sciences must be acknowledged to be very disproportioned upon a just Computation, either as their Subjects are of greater Use and Dignity, or as they require a more extensive Capacity of Mind to comprehend them ; yet, is not any Part of Knowledge mean and insignificant ; and the Time and Pains, bestowed in the Advancement of any Science for the Advantage of others, ought to be thankfully acknowledged, as an universal Benefit to Society.

Together with this Partiality, which Men of Letters entertain in favour of their own Province of Learning, there is another Prejudice, which frequently arises from the different Cast of their Minds, no less detrimental to Knowledge in General. It requires ( for Instance ) a peculiar Genius to excell in any Particular Part of Learning ; though it may be difficult to say, wherein that Peculiarity of Genius

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nius consists. Hence it comes to pass, that we are too apt to undervalue in Others those Excellencies, which are in a Manner inconsistent with our own Abilities; which Disposition proceeds either from an invidious Temper, or from our not being able to comprehend the Usefulness of an Accomplishment, for which we are naturally unqualified. And on this Account, we find distinct Classes of Learned Men, maintaining a mutual Contempt towards each other.

To exemplify this Observation; it seldom happens, that the same Person excels in *Metaphysics* and in *Mathematicks*: Hence, the *Metaphysician* usually despises the *Mathematician*, as only conversant about Lines and Figures, which are the Accidents of Bodies; while he is employed in contemplating the most abstracted and immaterial Notions. The *Mathematician* as heartily contemns the *Metaphysician*, as a Romantick Philosopher, enamoured with subtil and abstruse Speculations, and bewildered in a visionary Labyrinth of Uncertainties. In the like Manner, this Disciple of *Euclid* looks down with Scorn upon *Moral Philosophy*, *Politicks*, and the several Embellishments of Life, as specious Trifles, founded at best on probable Conjectures, and utterly destitute of the Cogency

Cogency of Demonstration. And Both these Antagonists joyn in decrying Oratory and Poetry, as the Sparklings of a fiery Imagination- and not the Result of a well-regulated Understanding.

On the other hand, the *Oratour* and the *Poet* generally esteem *Metaphysicks* and *Mathematicks* to be dry, insipid Studies, fit Amusements only for the dull Race of Thinkers; but wholly inconsistent with a lively Spirit. The *Moralists*, and the *Politicians* look on the *Metaphysicians* as employ'd on chimerical Speculations; and regard the *Mathematicians* only as a Species of whimsical Mechanicks: Whereas, They are taken up in regulating the Passions, improving the Manners of Men, and in securing and promoting the Publick and Private Welfare of Mankind. The Scholar, whose Talent is Memory, thinks no Man Learned, who is not Perfect in many Languages, Punctual in Historical Facts, and able off-hand to recapitulate the various Opinions of the most Eminent Philosophers and Divines, in all Ages: Whilest Others, of a sound Judgment and a moderate Faculty of Reminiscence, look on a mere Memorialist as an ill-digested Common-Place Book, or at best but a walking Register, to be consulted by Men of a superiour Genius.

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The Men of Letters, in whom Imagination is predominant, naturally apply themselves to Polite Literature, and too often neglect all profound and serious Studies. Hence, the Generality of their Writings are but a Varnish of Words, without Sense; or at most, a Tissue of Elegant Expressions and lively Turns of Wit, to set off the most obvious Trifles: Whereas, the noted Authours, they would be thought to rival, were as great Masters of Things as of Words; and excelled in Knowledge, as eminently as in Style. There are others, in whom the Imaginative Faculty seems entirely extinguished; and on whom the Force of Metaphors has no Effect. They disclaim all Harmony and Elegancy of Speech, as childlike Ornaments, that rather obscure than illustrate sound Sense. But, their Disdain of Eloquence is amply avenged by the Impropropriety and Harshness of their Diction; which makes their Works lie neglected, though often stored with very valuable Knowledge.

II. NOTWITHSTANDING these Prepossessions, which prevail amongst Learned Men of different Professions; yet, their Conduct seems to proceed only from an over-weening Fondness to a favourite Study. In all they say and do, the immediate Injury is intended only  
to

to the Science, they undervalue ; without any ill-will to the Professours of it. From this I come to my second Consideration, which is much more to be lamented, than the Former. Persons, who pursue the same Course of Studies, who apply Themselves to the same Profession, and are equally conscious of the Value and Usefulness of the same District of Knowledge, are nevertheless shamefully and imprudently industrious to discredit, to obstruct, to depress, one another. This Work they might well leave to the common Enemy : But, Men of Learning have their Failings and their Passions, as well as the Ignorant ; and, notwithstanding their real Interest should incline them to unite upon all Occasions, they choose rather to live at Variance, and make their own Persons and Characters cheap in the Esteem of the People.

Ambition and private Interest works in the Scholar, as strongly as in the Courtier. The Physician, the Lawyer, the Divine, have their Animosities and Competitions : Several Men happen to have equal Expectations of the same Preferment ; in which Case, the Less-deserving are apt to weaken the Competition, by endeavouring to abate the Reputation of the Man of distinguished Merit ; either by detracting  
from

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from his Learning ; or by loading his great Abilities with such Calumnies, as may bring a popular Clamour upon him, or at least render him suspected to his Patron. There are Others, who are very disinterested in their Malice, and undermine the Credit of a Brother-Scholar, only upon a Motive of pure Envy : Sometimes, dwarfing his Reputation by Parties and Cabals ; and sometimes, sinking a rising Genius, either by with-holding his just Applause, or by detracting from it ; or ( if he happens to ask Advice ) by engaging him in a wrong Method of studying ; or by encouraging him to enter upon some Work unsuitable to his Abilities ; or, lastly, by distressing him in his Circumstances ; so as to force him, through Want, to quit the Study in which he began to excell. I have only hinted at the dishonourable Practices, by which every Age has lost the Pleasure and Advantage of many a growing Writer ; and am heartily sorry I cannot acquit the present Age of so foul a Reproach.





N<sup>o</sup> 114. *Friday, Apr. 24. 1719.*

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Ὅμηρος φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.

HOMER.

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HAVE been impatient for an Opportunity of returning Thanks to the ingenious Gentleman, who sent me the following serious Entertainment; which has lain by me, ever since the Nineteenth of *February*. The uncommon Cast of Invention, and the Freedom of Imagination, which shine through this amusing little Piece, will recommend it to Persons of a lively Thought : To engage their Attention yet more earnestly, I may justly say, that the Author's bold Allusion conveys an Instruction of the greatest Moment ; a Lesson, the most effectual of any in the Compass of Philosophy, to humble the Vanity and Ambition of Men.

‘ **C**ICERO, in the First Book of his *Tuscu-*  
‘ *lan Questions*, finely exposes the vain  
‘ Judgment, we are apt to form of the Dura-  
‘ tion of Human Life, compared to Eternity.  
‘ In illustrating this Argument, he quotes a  
‘ Passage of Natural History from *Aristotle*,  
‘ concerning a Species of Insects on the Banks  
‘ of the River *Hypanis*, that never outlive the  
‘ Day, wherein they are born.

‘ To pursue the Thought of this elegant  
‘ Writer ; Let us suppose, One of the most ro-  
‘ bust of these *Hypanians* (so famed in History)  
‘ was in a manner Coeval with Time it self ;  
‘ that he began to exist at the Break of Day ;  
‘ and that, from the uncommon Strength of his  
‘ Constitution, he has been able to shew him-  
‘ self active in Life through the numberless  
‘ Minutes of Ten or Twelve Hours. Through  
‘ so long a Series of Seconds, he must have ac-  
‘ quired vast Wisdom in his Way, from Ob-  
‘ servation and Experience. He looks upon  
‘ his Fellow-Creatures, who died about Noon,  
‘ to be happily delivered from the many In-  
‘ conveniencies of Old Age ; and can perhaps  
‘ recount to his Great Grandson a surprising  
‘ Tradition of Actions, before any Records of  
‘ their Nation were extant. The young  
‘ Swarm,

‘ Swarm, who may be advanced one Hour in  
 ‘ Life, approach his Person with Respect, and  
 ‘ listen to his improving Discourse. Every  
 ‘ Thing he says will seem wonderful to this  
 ‘ short-lived Generation. The Compass of a  
 ‘ Day will be esteemed the whole Duration of  
 ‘ Time, and the first Dawn of Light will, in  
 ‘ their Chronology, be styled the Great *Ara*  
 ‘ of their Creation.

‘ Let us now suppose, this venerable Insect,  
 ‘ this *Nestor* of *Hypanis* should, a little before  
 ‘ his Death, and about Sun-set, send for all  
 ‘ his Descendents, his Friends and his Acquain-  
 ‘ tance; out of the Desire he may have to im-  
 ‘ part his Last Thoughts to them, and to ad-  
 ‘ monish them with his departing Breath.  
 ‘ They meet, perhaps, under the spacious Shel-  
 ‘ ter of a Mushroom; and the dying Sage ad-  
 ‘ dresses himself to them, after the following  
 ‘ Manner.

“ FRIENDS and Fellow-Citizens; I per-  
 “ ceive, the longest Life must have an End:  
 “ The Period of mine is, now, at Hand: Nei-  
 “ ther, do I repine at my Fate; since my  
 “ Great Age is become a Burden; and there  
 “ is nothing New, to me, under the Sun. The  
 “ Calamities and Revolutions I have seen in my  
 “ Countrey; the manifold private Misfortunes

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“ to which we are all liable ; and the fatal  
 “ Diseases incident to our Race ; have abundantly taught me this Lesson : That no Happiness can be secure nor lasting, which is placed in Things, that are out of our Power.  
 “ Great is the Uncertainty of Life ! A whole  
 “ Brood of Infants has perished in a Moment,  
 “ by a keen Blast : Shoals of our straggling  
 “ Youth have been swept into the Waves, by  
 “ an unexpected Breeze : What wasteful Deluges have we suffered from a sudden  
 “ Shower ? Our strongest Holds are not Proof  
 “ against a Storm of Hail : And even a dark  
 “ Cloud makes the stoutest Hearts to quail.

“ I have lived in the First Ages, and conversed with Insects of a larger Size and stronger  
 “ Make, and (I must add) of greater Vertue,  
 “ than Any can boast of, in the present Generation. I must conjure you to give yet farther Credit to my latest Words, when I assure you ; that yonder Sun, which now appears *Westward* beyond the Water, and seems not to be far distant from the Earth, in my Remembrance stood in the Middle of the Sky ; and shot his Beams directly down upon us. The World was much more enlightened in those Ages ; and the Air much warmer. Think it not Dotage in me, if I  
 “ affirm ;

‘ affirm ; That Glorious Being moves. I saw  
 “ his first Setting-out, in the *East* ; and I began  
 “ my Race of Life near the Time, when he  
 “ began his Immense Career. He has for several  
 “ Ages advanced along the Sky with vast  
 “ Heat, and unparallelled Brightness ; but now,  
 “ by his Declension, and a sensible Decay  
 “ ( more especially of late ) in his Vigour ; I  
 “ foresee, that all Nature must fail in a little  
 “ Time ; and that the Creation will lie buried  
 “ in Darkness, in less than a Century of Minutes.

“ Alas, my Friends ! How did I once flatter  
 “ myself with the Hopes of abiding here for  
 “ ever ! How magnificent are the Cells, which  
 “ I hollowed out for myself ! What Confidence  
 “ did I repose in the Firmness and Spring  
 “ of my Joints, and in the Strength of my Pinnions ! But, I have lived enough to Nature ;  
 “ and even to Glory ; Neither will Any of  
 “ you, whom I leave behind, have equal Satisfaction  
 “ in Life in the dark, declining Age,  
 “ which I see is already begun.

Thus far, my unknown Correspondent pursues his Fiction upon the Thought of *Cicero* : Neither will it seem extravagant to those, who are acquainted with the Manner of In-

struction practiced by the early Teachers of Mankind. *Solomon* sends the Sluggard to the *Ant* : And, after his Example, we may send the ambitious or the covetous Man, who seems to overlook the Shortness and Uncertainty of Life, to the little Animals upon the Banks of the *Hypanis* : Let him consider their transitory State ; and be wise. We, like the *Ephemeris*, have but a Day to live : The Morning, the Noon, and the Evening of Life, is the whole Portion of our Time : Many perish in the very Dawn ; and the Man ( out of a Million ) who lingers on to the Evening Twilight, is not accounted Happy.

The right Use of this Reflection is, not to make Men regardless of Posterity ; nor to slacken their Diligence in the pursuit of any kind of Knowledge, that becomes a reasonable Mind ; nor yet, to abate their Industry, in endeavouring by honest Means to acquire a comfortable Subsistence for themselves and their Children : On the contrary ; our very Nature prompts us to Action and Contemplation ; and the Indolent, Listless Person, who delivers himself up to Idleness, and whose whole Time is a Blank, grows tired of himself ; and is every Hour oppressed with his own Laziness. What then are we to learn from our precarious, transitory

fitory Condition ? The most important Precept of Wisdom ; the great Document of Humane Prudence ; which we should perpetually inculcate to ourselves, from Youth to Age, and imprint it on our Hearts, as the peculiar and lasting Signature of sound Sense : Namely, That there is no Consideration in Life, sufficient to tempt a Wise Man to sacrifice one Truth, or one Virtue, to the Folly of Avarice, or the Madness of Ambition.

This has been the settled Judgment of the Men most renowned for their Understanding, in all Ages : And, as it is finely expressed in the *Wisdom of Solomon* ; I cannot recommend it with greater Energy and Authority, than by giving it to the Reader in his own Words. *What hath Pride profited us ? Or what Good have Riches, with our vaunting, brought us ? All those Things are passed away like a Shadow, and as a Post, that hasteth by ; and as a Ship, that passeth over the Waves of the Water, which, when it is gone by, the Trace thereof cannot be found, neither the Path-Way of the Keel in the Waves : Or as when a Bird hath flown through the Air, there is no Token of her Way to be found ; but the light Air being beaten with the Stroke of her Wings, and parted with the violent Noise and Motion of them, is passed through ; and therein*

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*afterwards no Sign, where she went, is to be found: Or like as when an Arrow is shot at a Mark, it parteth the Air, which immediately cometh together again; so that a Man cannot know where it went through: Even so We, in like Manner, as soon as we were born, began to draw to our End, and had no Sign of Vertue to shew; but were consumed in our own Wickedness.*





N<sup>o</sup> 115. *Monday, Apr. 27. 1719.*

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*Est etiam illa Platonis vera vox ; omnem doctrinam, barum ingenuarum & humanarum artium uno quodam societatis vinculo contineri.*

CICER. de Orat. l. 3.

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**L**AST Week, I endeavoured to create a Right Understanding between the Men of Letters in their different Capacities; by shewing the Unreasonableness of their great Partiality for any one Art or Science, to the manifest Detriment of another. And indeed, so notorious is this Prepossession; that even They, who are Eminent. only in some Branch of Rudimental Knowledge, shall often despise Studies of a Higher Nature, which alone render their Introductory Lessons valuable. But, that I may more effectually rescue Learning of every Kind from the Malice and Perverseness of the Learned and the Unlearned; I shall proceed to consider

sider the great Assistance, which the several Parts of Knowledge afford to each other.

Before I exemplify this Consideration in the more material Branches of Knowledge; I shall make some Remarks, to shew of what Significancy Things, that in themselves appear Trifles, often prove in Matters of the greatest Importance.

IN order to obtain a compleat Knowledge of any Science or Profession, many trivial Notices must be taken in; as a Man, who is desirous to amass Wealth, must not neglect small Sums. To acquire a tolerable Insight into Natural Causes and Effects, innumerable trite and seemingly insignificant Observations are requisite. And to manage any Government skilfully, the inferiour Parts of the Administration must not be overlooked.

What Difficulties and Obscurities are we often perplexed with in *History*, only because an Authour has thought it needless to mention several little Circumstances or Customs, universally known to his Contemporaries; without which disregarded Knowledge, the Narration must have appeared as intricate and doubtful in some Passages to Them, as it now appears to Us. Hence it is, that we are more enlightened in the *Roman* Antiquities, from the *Greek* Writers,

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ters, than from all the *Latin* Historians ; because it was natural in them to explain the Customs of the *Romans*, differing from those of *Greece*. Moreover ; the Men versed in ancient Literature do very well know, that Passages which have confounded the ablest Criticks for some Ages, have at last been cleared up by a small ( and otherwise inconsiderable ) Fragment of Antiquity, that has escaped the Ruins of Time.

I need not, under this Head, repeat what I have explained before ; \* That many Truths, treated as Trifles, have in Time proved of very great Use : Therefore, to close this First Part of my present Lecture, I shall farther illustrate what I have advanced, with an Example from History. *Xenophon* gives an Account of several Accomplishments, which *Socrates* required in a General ; amongst which, he insists upon a Skill in *Astronomy*, to be able to foresee the several Seasons of the Year, and to know the Age of the Moon at any convenient Distance of Time. I am satisfy'd, most of my Readers will immediately be apt to question the good Sense of *Socrates*, for making so tri-

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\* Nº 111.

vial a Piece of Knowledge necessary to a Commander of an Army. But a Scholar, who has carefully read the Histories of early Ages; and has, in his Reading, found several well-concerted Designs miscarry, for want of rightly calculating the Rise or Setting of the Moon; either as a secret March has been discovered by the Moon shining, before the Army could reach the intended Place; or as a hasty March has been cut off, by the Moon going down sooner than was expected; such a Person (I say) will readily conceive the Importance of this Advice, given by *Socrates* in an Age, when Almanacks were not yet published to the World.

LET us, in the next Place, consider the Assistances, which the several Parts of Learning lend to each other. And here, I would be understood to speak of the Method of forming a Man of Great Genius and Capacity, in any Learned Profession; and such a Person was never yet formed, by the most accurate Study of any One Part of Knowledge.

The Man, who aspires to be truly Great in any Way, should have a Largeness of Soul, and be as free, as it is possible, from Prejudices; that he may be able to judge, without Restraint, of the Weight and Consequence of Things. Now, this Greatness of Capacity can  
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be acquired only by giving to the Mind a Compass of Thought ; and by turning its Attention to a Variety of Objects. The more our Views are bounded, the more limited will our Observations be ; and our Understanding contracted, in Proportion. Take a Man of little Learning and of a narrow Conversation ; what scanty Notions, and what unripened Conceptions, does he betray ! How sanguinely he believes Inconsistencies ; how passionately he admires Nonsense ; and how devoutly he renounces the sublimest Truths ! Just as the Opinions of the little Clan of Men and Books of his Acquaintance happen to prepossess him. Take a Man of a more ample Extent of Knowledge and Conversation ; but yet, who has neither travelled, nor read the authentick Accounts and Histories of Foreign Countries ; and you will find him perpetually surpris'd at the Strangeness of Events, which have from Time to Time happened, in every Age : You will likewise hear him condemning, as absurd and barbarous, the Customs and the Dresses of other Nations, as Polite perhaps as his own.

The unhappy Cause of this Contraction of Mind in these Persons, is their being (as it were) tied down, from their Youth, to a stinted Set of Thoughts and Opinions ; without ever having  
an

an Opportunity given them to exert their Faculties, at Large. To apply this Reflection to my Purpose; the like Narrowness of Soul will grow upon us by adhering to a certain Class of Books, and strictly confining our Studies to one Science. By this Means we imperceptibly acquire a Singularity in Thinking; we cramp the Freedom of the Mind; and gradually bring our Apprehension, by too closely attaching it to one Make of Objects, to see them in a disproportionate Grandeur, in Comparison of other Things, towards which we have never made the least Approach. When we apply our whole Force precisely to one Study, it insensibly becomes the Favourite of our Understanding; in Time, we make it the Test, by which we adjudge the Value of every other Kind of Learning; esteeming only what seems, in some Degree, to correspond with our peculiar Knowledge; and depreciating what has no Relation to it. And this Selfishness prevails sometimes so extravagantly, as to carry Men to reason from Principles of their own Science, upon Subjects of a quite different Nature. Thus, Arguments have been brought against the Motion of the Earth, and a Plurality of Worlds, from Theological Considerations; and the Causes of *Natural Appearances* have been settled consequentially to the

the Speculations of Divinity. He therefore; who desires to preserve himself from this ridiculous Narrowness of Mind, must turn his Thoughts (at his Leisure) to different Kinds of Learning.

I do not mean, That a Scholar should endeavour to be compleat, in all or many Parts of Literature. *Hippocrates*, in his Time, observed; that the Shortness of Life bears no Proportion to the vast Extent of Knowledge. The Years, and the Abilities, of Man are too confined for him to hope, he may arrive to an Eminency in many Sciences. Besides; by his Profession, and the necessary Cares of Life, or by the particular Liking he may take to one Study; he is either obliged, or tempted, to bestow more Time and Application in some one Pursuit, than will allow him diligently to prosecute another. But nevertheless, to prevent the Mind from taking a peculiar Ply too strongly, by which our Faculties do (as it were) contract a Stiffness or a Lameness; he ought to set apart some spare Hours, for a General Insight into Studies, foreign to his Profession; And the greater Compass he is able to take in, the freer will he be from gross Prejudices: His Mind will be more open; and he will be enabled more impartially to judge of the various Mat-  
ters

ters, which may occasionally come under his Consideration.

But, to go on with the Connexion there is between the several Arts and Sciences, and the mutual Aids, they afford One to the Other : I have already (in the Course of my *Supplement* ) observed ; That Grammar and Rhetorick are absolutely necessary to every Gentleman, who pretends to write or speak above the Vulgar ; or even to relish the Propriety and Elegancy of a fine Writer. After this ; to grow up to a Perfection and flourish in almost any Province of Learning ; the *Latin* Tongue must indispenfibly be acquired : Since the most full and accurate Treatises upon most ( if not all ) of the Sciences, are written in that Language. Then the Person, who would enjoy the refined Pleasure of an exquisite Taste for Polite Compositions, and judge of the Abilities of a Great Historian, an Oratour, or a Poet, should learn the *Greek* Language ; as likewise, that he may be able to peruse the most finished Models of Style and Invention ; after which the Best of the *Roman* Authours have been proud to copy ; enriching their Writings with the Spoils of *Greece*.

I find, my present Subject will exceed the Limits of this Paper ; and even fill another. In the mean Time, I must here insinuate, that I  
have

N<sup>o</sup> 115 *The* FREE-THINKER. 81

have not the least Intention, by what has been said, to discourage my *English* Disciples from labouring after an Improvement in sound Sense and Knowledge. We have in our Native Language so many excellent Books on several Subjects of Learning, more particularly in *Mathematics* and *Divinity*; and some Performances in *Oratory* and *Poetry*, so good; that they need not despair of making considerable Advances in Knowledge, nor of acquiring a Taste of Elegancy: Though they may not, perhaps, arrive at the highest Perfection. For their farther Encouragement, I can assure them; I have conversed with Persons, who from a good Choice of *English* Authours, with the Assistance of their own Natural Parts, reason and discourse more pertinently on many weighty Topicks, than several pompous Scholars, who are Masters of the Learned Languages, and have read over many bulky *Folios* of Science; the Result of all their ill-digested Studies having furnished them with little more, than the Knowledge of what other Men think in controverted Points; and a Habit of magisterially imposing upon their Hearers, what they Themselves do not understand.



N<sup>o</sup> 116. *Friday, May 1. 1719.*

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*Non ignara mali, miseris succurrere disco.*

VIRG.

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**T**HE *First* of May has been, and will be Sacred to Love in all polite Nations : Resolving therefore, to countenance all Innocent and Social Weaknesses, I have set apart this Day from severer Studies ; and pronounce all Philosophy impertinent, when it pretends to rise above Humanity, and to destroy those Passions, without which, Life has no Relish, and Society cannot be maintained.

To the FREE-THINKER.

S I R,

*March 14. 1718.*

I Apply myself to you, in Behalf of a Friend ;  
and hope you will give him your Advice,  
with your usual Candour and Impartiality.  
Without

Without farther Ceremony; I shall state his Case, as briefly as I can.

A Gentleman, not despicable in his Person, and of a Liberal Education, falls in Love with an agreeable, beautiful young Lady, every way accomplished to make a Man happy. There is a small Disproportion in their Circumstances; the Advantage, on her Side: Yet, so free is the Lady from Pride; that he has frequently the Pleasure of receiving Marks of her Favour. Nevertheless, my Friend dares not venture to come to an open Declaration, till he is prepared to answer the Objections, which he apprehends she will make.

The Virgin, you must know, owes her Fortune to an old Gentlewoman, not her Mother; the Obligation, therefore, the greater. My Friend has no Hopes of ever gaining the old Lady's Consent: And, the young Lady's Heart is so full of Gratitude, that she will not readily disoblige the Person, to whom she stands indebted for her Fortune.

You see, Sir, here is the Old Struggle between Love and Honour; in which your Arbitration is earnestly desired; that we may know, whether the Lady may Marry against

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‘ Consent : And, I am perswaded, the Lover  
‘ will abide by your equitable Determination.

*I am, SIR,*

*Your most obedient Servant,*

*and Admirer,*

PHILAMY.

W H E T H E R I please, or displease ; if I speak,  
I must speak Freely. In the present Difficulty  
therefore, my Opinion (as a Casuist) is, that  
the Gentleman should not encourage the La-  
dy in any Ingratitude (especially if the Obli-  
gation was prior to his Love) towards her Be-  
nefactress ; lest, by the same Liberty of Con-  
science, she should hereafter make no Scruple  
of Infidelity towards her Husband. If there-  
fore, the Parties are perswaded, the intended  
Marriage would prove an insupportable Dis-  
appointment to the Old Lady ; I advise them  
to defer it, till she is above the Vexations of  
this World. At the same Time, I wish it  
were in my Power to perswade the Good Ma-  
tron to recollect the Days of her Youth ; to  
consider, that Time is precious, and Love is  
impatient. Let her not be Generous by  
Halves ;

Halves; but consent to the Match, and make her Bounty a double Blessing.

THE following Letter comes from a Lover, accompanied with a Piece of Rural Poetry, very proper to be presented on a *May-Day*, by despairing Shepherds, to their Cruel Nymphs.

S I R,

*Feb. 26. 1718.*

‘ THE shewing yourself a disinterested  
 ‘ Patron of the Distressed, will draw  
 ‘ upon you more Trouble, than you imagine.  
 ‘ It is natural for us, under any Uneasiness, to  
 ‘ have Recourse to a Person, who is as able,  
 ‘ as he is willing, to relieve us. However,  
 ‘ to ballance this Vexation, you will have  
 ‘ the Satisfaction of reducing the Minds of  
 ‘ many of your Disciples to a settled Tran-  
 ‘ quility, who, through the Prevalency of  
 ‘ some Passion, may for a Time be rendered  
 ‘ wholly incapable of the Freedom of Thought,  
 • ‘ Amongst others, I must acknowledge, you  
 ‘ have a Right to my good Wishes; as I have  
 ‘ received great Benefit from your Philosophi-  
 ‘ cal Reflections: But, I must in a more parti-  
 ‘ cular Manner thank you, for the Remedies  
 ‘ you prescribed to the Love-sick Gentleman,  
 ‘ in your Paper of the Twenty-Third In-  
 ‘ stant.

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‘ Love has, for some Time, tyrannized over  
 ‘ me without Controll. Fears, Jealousies,  
 ‘ Anxieties, and extravagant Wishes, have in-  
 ‘ terrupted my Pursuits after Knowledge and  
 ‘ Truth : But, your Prescriptions will (I hope)  
 ‘ restore me to a Philosophical Health of  
 ‘ Mind : For, I find myself in the very Cir-  
 ‘ cumstances specified by that Gentleman, in  
 ‘ his Letter. Assured, therefore, of a perfect  
 ‘ Recovery (if I am not failing to myself) I  
 ‘ send you, for want of a more valuable Fee,  
 ‘ a *Hampshire Love-Ballad* ; that I may, in  
 ‘ some Measure at least, testify my Gratitude  
 ‘ to my kind Physician.

*I am, SIR,*

*Your most obliged, and*

*most humble Servant,*

**LYSANDER.**

**H**O H smoothly the Minutes, dear Celadon,  
                   *flow,*

*When, calm and serene, no Passion we know !*

*The*

*The Morning, the Evening, its Pleasure does  
bring,*

*If we read, or we talk ; if we pipe, or we sing.*

*But, when the Boy Cupid once twangeth his  
Bow,*

*And pierceth our Hearts with his Arrows of Woe ;*

*We lose all Delight, and we forfeit all Ease :*

*Nor Reading, nor Talking, nor Musick can please.*

2.

*My Leisure in fanciful Musings I spent,*

*And looked without Pain on the Lasses of Kent :*

*No Virgin with Feature, with Voice, or with*

*Aire,*

*No Virgin was able my Heart to ensnare.*

*Ah, why did I, foolish, abandon those Plains,*

*To join in the Revels of L———n Swains !*

*Where heedless, young Chloe, unpracticed in Arts,*

*Entices to Love the most indolent Hearts.*

3.

*My Books were my Charmers, my Thoughts my  
Delight,  
In the Cool of the Morn, in the Stillness of Night :  
My Books and my Thoughts each other reliev'd ;  
And the Minutes, soft-gliding, were sweetly de-  
ceiv'd.  
No Passion disturb'd me ; my Joys were my own :  
But now I am so alter'd, as never was known !  
My Heart from its Owner is quite gone a-stray ;  
And Chloe torments it, by Night and by Day.*

4.

*My Friend still was welcome, whenever he  
came ;  
My Friend saw my Countenance always the same :  
O'er a Pot of Bohea, we grew merry and wise ;  
And laugh'd at the Torments, fond Lovers de-  
vise.*

*But,*

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*But, wounded by Chloe, I live in the Spleen :  
My Friend, with Surprise, sees a Change in my  
Mien ;*

*I bid him be gone ; for his Wit and his Jest,  
But make him the more insupportable Guest.*

5.

*How once every Object a Pleasure did yield !  
If I walked in the Garden, or travers'd the Field :  
On beautiful Landships, I feasted my Sight ;  
When the Nightingal sung, I could listen all  
Night.*

*But now, as I rove through the Valley or Glade,  
The beautiful Landships before my Eye fade :  
In the Nightingal's Note, no Musick I find ;  
For, Nothing but Chloe still runs in my Mind.*

6.

*If my Spirits, in Solitude, wanted Relief ;  
With my Flute, by a Brook, I could solace my  
Grief :*

*Or,*

*Or, sleep to the Lullaby Noise of the Stream ;  
 'And wake to new Life from a rapturous Dream.  
 But now, all Endeavours in vain I apply :  
 Since for Chloe I languish, for Chloe I dye,  
 To no purpose I try on my Flute every Strain ;  
 And the, Brook o'er the Pebbles, now murmurs in  
 vain.*

## 7.

*Beware, silly Shepherds, how Love you defy ;  
 Beware of the desperate Glance of her Eye.  
 In Freedom I triumph'd ; and flouted the Swains,  
 Who sold themselves Captive, and forged their  
 own Chains.*

*But since I beheld her, alas, I am undone !  
 Since first I saw Chloe, my Freedom is gone.  
 I have forged my own Chains ; and I constantly cry,  
 Was ever poor Shepherd so wretched, as I !*

## 8.

*How, Celadon, shall I my Passion reveal ?  
 Or, must I for ever my Torment conceal ?*

*The*

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*The Woe she creates, has she Pity to bear?*

*Alas, No! She is cruel, as charming, I fear.*

*Assist me, by Reason to ransom my Heart;*

*Or teach me to gain her; Oh, teach me the Art!*

*Ye merciful Powers; to you I complain;*

*Give Love to the Nymph; or give Ease to the  
Swain.*





N<sup>o</sup> 117 *Monday, May 4. 1719.*

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*Ubi enim perspecta vis est rationis ejus, quæ causæ rerum atque exitus cognoscuntur, mirus quidam omnium quasi consensus doctrinarum concentusque reperitur.*

CICERO. de Orat. L. 3.

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**T**HIS Motto is immediately connected in *Cicero*, with the Sentence prefixed to *Monday's* Paper : And the Reader will find as strict a Connection in my Discourse with what preceded ; which I shall now bring to a Conclusion.

**LOGICK**, rightly understood, is of singular Service to teach us the Art of Reasoning justly ; by enabling us to discover the Weakness or Fallacy of an Argument ; to disintangle the Intricacy of a Question ; and to proceed, in our Enquires after Truth, in a proper and regular Method. And, though a mere *English*

list Reader may, perhaps, not comprehend the precise Signification of every Term used in the common *Systems of Logick* ; and might not possibly, if he did comprehend them, be much the wiser : Yet, he may be able to learn the true and general Grounds of Right-Reasoning ; so as readily, and by certain Rules, to judge of the Soundness of a Proposition, or the Validity of an Argument.

The Study of *Morality* opens to us the large Field of Knowledge, in which the common Sense of Mankind shines out in its full Glory. This Science informs us, wherein Human Happiness (strictly speaking) consists, and by what Means it may be promoted ; by setting Bounds to the Passions ; by determining what is absolutely necessary to be done, and what to be avoided ; by marking out the Blemishes and the Beauties of Life ; what is Blameable, what Praise-worthy ; what will set a Man at Peace with himself, and recommend him to the Love and Esteem of Others.

From the Consideration of the Offices of a Private Life ; we may go on, with Success, to enquire into the Nature and the End of Government : We shall see the Foundation of it laid in the Wants and Necessities of our Condition ; and we shall be convinced, the only great and  
justifi-

justifiable Design of it is to preserve (as far as possible) the Welfare and the Peace of every Member of a Society, and to maintain Justice and Order in the World. And, could I but prevail upon many of my Countreymen to proceed thus gradually, from the Plain Truths of Morality, to enquire into the Fundamental Principles of *Politicks*; they would not so easily be misled into the Chimerical Notions of Government, that tend to endanger their own Property, as well as to subvert the Ancient Liberty of their Countrey.

By the Study of *Natural Philosophy*, we become knowing in the Structure and Mechanism of our own Bodies; we are acquainted with what passes in this visible World about us; we see much of the wonderful Wisdom of Nature; and we fortify our Minds against the idle Fears and Superstitions of the Vulgar, by learning, that those extraordinary *Appearances*, from which They forebode the most dire Events, are as Certain (though not as Frequent) Effects in the Course of Things, as Eclipses of the Sun or Moon.

*Metaphysicks* serve to clear up and refine the Understanding; to subtilize the Mind, by accustoming it to compare Intellectual Notions, as distinctly as if they were Material Objects;

Objects ; to enlarge the Comprehension of the Soul, and to enable it to muster the various and numerous Kinds of particular Truths under their proper Heads, so as to consider them in one General View.

In *Mathematicks* there is such an *Exactitude* of Reasoning observed, by admitting Nothing as a Principle, which is not evidently True, and by allowing of no Conclusion, which does not plainly follow from something self-evident, or from Propositions already demonstrated ; that Persons, of a Profession very foreign to this Science, have been advised by very great Men to *Mathematize* a little, in order to acquire an habitual Caution in other Studies ; that they might not be liable too rashly to advance any Thing as an undoubted Principle ; nor too easily to admit of Conclusions, as necessary Consequences from the Principles they have established. And, so sensible was *Plato* of this great Advantage of *Mathematicks* ; that he insisted on a Skill in *Geometry*, as a necessary Qualification in every Scholar, who desired to attend his Lectures.

My youthful Disciples would be apt to think me tedious, and perhaps partial, if I should enumerate the various Advantages arising from the several Parts of Mathematical  
Learn-

**Learning.** : But, I cannot quit the Subject, before I earnestly recommend the Study of *Architecture* and *Perspective*, to as many of them as intend (in the Course of their Education) to visit foreign Countries ; that they may be duly prepared to admire the masterly Performances in *Building* and *Painting*, which they will meet with in their Travels ; and that their Admiration may rise from Judgment and the Principles of Science, as well as from the powerful Impressions, with which the most finished Objects usually strike the Imagination.

Some Persons despise *History*, as not conversant about Eternal Truths ; and others esteem it but an idle Amusement, at best : Nevertheless, One of the great Men of Antiquity was of a different Opinion ; and looked upon Those, as mere Children, who knew nothing of Affairs, which had passed in the World, before they came into it. Without question, an observing Reader may, from good Histories, be furnished with very useful Reflections for the Conduct of private Life ; may acquire a more perfect Knowledge of Mankind, than his own Experience can supply him with ; may precaution himself, from the Follies and Miscarriages of others ; and may find Ex-  
amples

amples of Wisdom and Prudence, and of every manly Vertue, strongly recommended to his Imitation. But, as Historians dwell more upon publick than private Occurrences; the Benefit to be reaped from them, by Persons in Power and high Stations, is still greater; which I have shewn in a \* former Lecture.

Now, there can be little Satisfaction or Improvement in the Study of History, nor a Possibility of methodizing in the Memory what we read, without the Assistances of *Chronology* and *Geography*.

*Chronology* digests Actions and Events under their proper Years; places them in a regular Succession, so as to give us a whole Century at a View; and marks out the Great Periods of Time: It shews us, who were Contemporaries; who of the celebrated Men were of an Earlier, who of a Later Date; as likewise, how preceding Transactions were the Seeds of future Events. And indeed, without this Science, Historical Narrations are meer Tales of Things, that happened *Once upon a Time*.

As *Chronology* points out the Time, so *Geography* sets before us the Place, in which an

Action happened : and the Man, who reads on, without knowing either the One or the Other, passes Hoodwinked through History. In the Relation of a War, can he comprehend the Design and Consequence of each March, of an Encampment, a Battle, or a Siege, who has no Notion of the Countrey, which is the Scene of Action ? Can he judge of the Interest of one Prince with Respect to another, and of the Grounds of their Quarrels, who does not understand how their Dominions are situated, nor know the Intercourse they may have with Each other, as well as with neighbouring or distant States ?

But I hope, I need not largely recommend the Study of Geography, in a Nation, whose extensive Commerce and numerous Alliances make it the Interest of the Subjects, at the same time that their great Tendency to News and Politicks will make it their Diversion, to know what is transacting in the remotest Parts of the Earth. At least, I desire all Frequenters of Coffee-Houses to peruse Maps, as well as News-Papers ; lest they should be apt in Discourse to place *Buda* on the *Rhine*, and *Quebeck* in the Neighbourhood of *Flanders* ; or dream of Invasions from *Piedmont*, and Descents from *Constantinople*.

FROM

FROM the foregoing Particulars it will be easy to conceive how the several Arts and Sciences cast a Light upon each other; and that any One of them, standing alone, would be dark and confused. For Example; The immediate Fountain of our Law is in the Books of Common Law, the Year-Books, the Reports, and the Acts of Parliament: And the Study of these Volumes, together with a Knowledge of the Practice of the several Courts, will make a Man properly a Lawyer. But then, it must be allowed, that the Man, whose Knowledge goes no farther, is not so well qualified readily to discern where the Stress of a Cause lies, nor so dextrously to answer or evade the Force of his Adversary's Arguments; as One, who, to the Perusal of the same Books, has joined the Skill and Practice of *Logick*: Nor will this meer Lawyer be so able to know the Reasons, the Extent, and the proper Applications of General Rules, nor the true Meaning and Latitude of a Law; neither will he so happily or equitably reconcile contrary Laws; as a more Learned Barrister, who (besides a direct Skill in his Profession) has studied the Law of Nature and of Nations, and is knowing in the History and Constitution of his own and other Countries.

In like manner, the Writings of the *Old and New Testament* are the proper Source of Knowledge for a *Divine*. But still the Person, who enters upon the Study of those Books with a Skill in Languages and Criticism, in the Antiquities of the antient Nations, in Morality as resulting from the Light of Nature, and in the Art of Reasoning; He will, by the Help of these Auxiliaries, conquer most Difficulties; he will, upon all Occasions, have a clearer Insight into his Text; illustrate a Point of Doctrine more rationally, and more judiciously determine a Case of Conscience; than a Purblind *Scripturarian*, who fancies Divinity wants not the Illuminations of *Prophane Learning*. And if, to the Advantages mentioned, our Divine shall add the Accomplishment of a manly Eloquence, his Thoughts will shine out in their full Perspicuity, and the Hearts of his Hearers shall burn within them, while he speaks; whereas the Preacher, who is ignorant of the Elegancy and Propriety of his Language, and unacquainted with the Powers of Rhetorick, talks in a Mist, and his Words descend upon the Congregation like a Frost.

HAVING now entirely compleated the *Supplement* to my *Preliminary Discourses*; I beg leave to renew upon the Minds of my Disciples

ples the Advice, which results from this whole Essay. Let it not be thought, that Truth and Knowledge of any kind is dangerous to Society; but that Falshood and Ignorance are the formidable Enemies of Vertue, of Religion, and all Good Government. Let not the Illiterate Man of Business, nor the Empty Man of Pleasure, glory in the Fashionableness of their narrow Education; and trample upon Literature, which assists the One to read tolerably and cast Accompts, and ministers to the Diversions of the Other. But above all, let the Learned avoid the Suspicion of a Narrowness of Mind, of Conceit and Prejudice, in depreciating those Arts and Sciences, with which they are unacquainted: Rather, let me advise them, by a just Applause and mutual Encouragement, to recommend one anothers Persons and Studies to the Love and Admiration of the Ignorant. And, if to this interchangeable Benevolence towards Themselves, they would join a civil and modest Behaviour towards the Less-knowing, laying aside all Contempt of their Capacities or Attainments, rather gently persuading, than insolently driving them out of their weak Opinions; They would (as a Recompence to their Candour) see Learning flourish under a more general

Esteem in the World ; the Followers and the Patrons of Knowledge would daily increase in number ; Ignorance would by Degrees become unfashionable ; and a Fine Scholar would shine in a Circle at Court, beyond the Man, who relies upon the Costliness of his Equipage and the Skill of his Embroiderer.



N<sup>o</sup> 118. *Friday, May 8. 1719.*

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*Strenua nos exercet inertia* ———

•  
HOR.



A M sorry to hear, that Numbers of my Disciples complain of late, for want of compleat Sets of my Lectures, and grow impatient for Volumes ; when it is not in my Power to answer their Desires. Foreseeing this Inconvenience, I gave them timely \* Notice, not to lose their Market : To which Notice I refer them for some of the Principal Reasons,

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\* N<sup>o</sup> 23.

which

which oblige me still to persist in my first Resolution. However, if I have any Credit with my more diligent Observers, I advise them to lay up the Growth of this running Half-year, and to gather it as it rises ; since I shall (my *Supplement* being now finished) soon open a fresh Parcel of Knowledge.

WHEN I had, in my very First Half-sheet, shewn my self a hardy Philosopher, by attempting to vindicate the Dignity of Humane Nature from Abuse on One Hand, and from Contempt on the Other ; I proceeded, in my Second and Third Papers, to give Assurances to Both Sexes of many *Free-Thinking Feats*, which it was, then, generally suspected I never intended to perform.

In the mean time, I have gradually prosecuted my settled Purpose with such Resolution and Impartiality, that in little more than the Space of One Year, my Readers of every Denomination are almost universally persuaded, (many with Pleasure, and some with Regret) that the *Free-Thinker* is in Earnest, as to the Extent of his Design ; that he will neither philosophize Trimmingly, to indulge the false Prudence of Some ; nor reason Intemperately, to countenance the Rashness of Others ; nor

yet, precipitate his Work to gratify the Impatience of a Few.

In the second Paper, amongst several Particularities in the Character of a True *Free-Thinker*, it was hinted; *It is not unlikely, that most Things will appear to Him under a different Shape and Colour, to what they shew to the Generality of Mankind.* The Publick, I dare say, is by this time sufficiently satisfied of the Notoriousness of this Characteristick; and I shall, this Day, make the Mark yet more visible, by the Singularity of the subsequent Paragraphs.

WE may observe, that most Gentlemen bestow more Care and Expence in punctually providing for the Amusements and Extravagancies of Life, than they are willing to employ in Concerns of the greatest Consequence either to Themselves, their Families, or their Countrey. Hence it is, that no Profusion of Money is thought unreasonable to maintain Mr. Heidegger's *Puppet-shew*; nor any Thrift too great in promoting a Publick Good: The *Shew*, it must be owned, is carried to a great Perfection; the Figures are as large as the Life; and the Wires, by which this Artist dances them, are not discernible, but to a very observing Eye; But then, after all, they  
are

are but *Puppets*; and of little or no Use, when *Heidegger* has done with them.

I made this and some other Occasional Reflections upon Reading the underwritten Advertisement in the *Courant* of last Saturday.

### ENQUIRY FOR A SETTING- D O G.

*Any Person, who has a Setting-Dog of a good Size and strong Make, that quarters his Ground, carries his Head in a good Place, and does all other Parts of his Business very well; if he will shew him in any open Countrey this Pairing Season, within Twelve Miles of London, may shew the Dog, and bear of a Customer at Mr. Evans's, a Net-maker, in Sheig-Lane, Picadilly.*

This is the only Way to be well-served, upon all Occasions: Observe the Nicety, the Prudence and Circumspection, of this *Sportsman*. What rare natural Endowments, what acquired Knowledge and Diligence, does he require in this little Minister of his Pleasures! The most publick Notice is likewise given, that no Choice may be wanting: Lastly, he will not take the Abilities of the *Spaniel* upon Trust; but will judge of them, in an open Ground. No Interest (I am perswaded)

no Recommendation, no Bribe, could prevail upon this Gentleman, to prefer an Animal to be Ranger of his Fields, who knows nothing of his Business, and to entrust the publick Care of his Game to a giddy, shatter-brained Curr. An Example worthy the Imitation of all Persons, who have the Direction of the Affairs of the Nation!

In vain is any Artificer skilful in his Trade, if he makes Use of bad Implements, or if he works with Tools, that are not of a proper Make and Size. Mr. Gibbons could not have carved his Niceties with a Hatchet; neither can Mr. Thornhill paint the Cupolo of Paul's with a Trowel. In vain likewise are the Abilities of a great Minister, if he takes no Care in the Choice of his Journey-Men, who are to manage the several Wheels and Springs of Government, that are under his Direction. Therefore, laying aside all other Considerations, when a Vacancy happens in an Office or a Post, let proper Enquiry be made for a Person duly qualify'd to fill it, to this or the like Effect: *Any Person who knows of a true-bred Excise-man (for Instance) that will not betray the Government he serves, that quarters his Ground, who carries his Head in a good Place,*  
and

*and does all other Parts of his Business very well ; if he will shew him, &c.*

Another occasional Reflection, I made, was on the Happiness of a good Education. Suppose, you have a Litter of Puppies of the finest Breed, and the best natural Parts. Let them run idly about the House for some Months, and they will be perpetually playing one unlucky Trick or another in the Kitchen : When they are grown up to Maturity, turn them out into the Fields : and they shall be good for nothing, but to destroy the Poultry, to drive away the Game, to worry the Sheep, and come to be hanged in the End. Whereas, if you take one of them from the Dam, and send him young to a careful Preceptour, who shall keep him to his Studies, improve his natural Talents, and give him proper Correction ; how much in Value will he rise above the illiterate Multitude and the Dunces of his Species ! His Fortune is made : He shall be sought after by Persons of Distinction : He will become the Favourite of some great Man : He will have a convenient Apartment, with clean Straw ; or sleep upon his Patron's Bed : He shall have a Servant to wait upon him ; and shall want for nothing, that  
any

any reasonable Dog can desire : And when he dyes, the whole Family shall be in Tears ; and many a gallant Squire speak honourably of his Memory.

The last Reflection, which rose in my Thoughts upon reading the aforesaid Advertisement, gave me a sensible Concern. It is indeed, a severe Reproach ; and I wish it could be retorted upon me as a false one, when I say ; That many of our Landed-Men take more Care of the Breed and Education of a Horse, a Dog, a Cock, or a Hawk, than they shew in the training up, or in the Marriage, of their Children. Hence, our celebrated Animals still preserve their ancient Vigour and Spirit, through so many Generations ; while our Gentlemen visibly degenerate from the Manhood of their Ancestours. But, I shall not here pursue this Consideration, which I purpose to treat of in a particular Set of Lectures, in the Prosecution of my Labours.





N<sup>o</sup> 119. *Monday, May 11. 1719.*

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*Lentus in umbra  
Formosam resonare doces Amaryllida sylvas.*


VIRG.

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To the GENTLEMAN, who writes the  
FREE-THINKER.

S I R,

*April 27. 1719.*

‘  S I walked Yesterday in the Even-  
‘ ing in *Kensington* Gardens, amongst  
‘ the beautiful Crowd of Females,  
‘ my Eye soon singled out the di-  
‘ vine *Letitia*. As soon as she was gone out  
‘ of the Walks, my Companion, *Laertes*,  
‘ perceiving how diligently I had observed her  
‘ at every Turn, told me; He had the Happi-  
‘ ness of being well acquainted with the La-  
‘ dy: Hereupon, we retired to a Seat in the  
‘ Wilderness; when, to indulge my Curiosity  
‘ and to heighten my Admiration, he enter-  
‘ tained

‘ tained me with her Character, in the following manner.

‘ I need not dwell upon the inimitable Air, the fine Stature and Shape, the lovely Complexion, the regular Features, and the matchless Eyes of *Letitia*; since, I believe, you have been busy (this Hour and more) to trace out a distinct and lasting Impression of her visible Charms, in your Mind. Nevertheless, I can assure you, that all these Perfections, which, you may think, you have fully observed in her Person, will improve upon a nearer View; and the oftner you approach her, in every Dress, the more you will admire her unexceptionable Beauties. You find, she wounds at a Distance: But I can tell you, she kills near at hand. I will not say, that *Letitia* is not conscious of her Beauty; since, in my Opinion, it would lessen her Praise: She is conscious, but not vain, of her Charms; and she sets a just (or rather a severe) Value on Beauty, by regarding it only as the Gloss and Varnish of Vertue. She claims the Privilege of her Sex, to pass the whole Morning at her Toilet; but then, she employs those Hours chiefly in composing her Passions, and embellishing her Mind: The Books, which  
‘ contain

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‘ contain the most refined Precepts of Vertue,  
 ‘ and the Principles of sound Sense, are her  
 ‘ Patch-Box, her Combs, and her Washes.  
 ‘ The Perfections of the Body, she knows  
 ‘ must come from the Indulgence of Nature ;  
 ‘ whereas the Improvements of the Soul must  
 ‘ be the Result of Study and Reflection.

‘ The happy Concurrence of Beauty and  
 ‘ Vertue, of Youth and Discretion, has all  
 ‘ along secured *Letitia* from the Envy of her  
 ‘ own, and the Impertinence of our Sex. Her  
 ‘ good Humour is genuine ; and all her Smiles  
 ‘ rise from her Heart. When she speaks, her  
 ‘ Lips deliver the most elegant Thoughts in  
 ‘ the sweetest Accents ; which gave a Friend  
 ‘ of ours occasion to say, That her Words are  
 ‘ all set to Musick.

‘ I forbear to particularize the several Female  
 ‘ Qualifications and Vertues, which she pos-  
 ‘ sesses in common with the most accomplished  
 ‘ of her Sex. The most singular Brightness in  
 ‘ *Letitia’s* Character, is the Equality of her  
 ‘ Mind. Her Life has not been entirely free  
 ‘ from Distresses of a severe Nature ; though  
 ‘ her Heart has been free from Vexation : And  
 ‘ she has shewn her Acquaintance, that a  
 ‘ Woman may be Unfortunate without being  
 ‘ Unhappy.

‘ Here

‘ Here ended *Laertes*. It is pity, methinks,  
 ‘ so fair a Character should be lost: There-  
 ‘ fore, if you will be pleased to perpetuate it,  
 ‘ by recommending it to the Imitation of  
 ‘ your fair Readers, you may make *Letitia* a  
 ‘ publick Benefit; and you will in a particular  
 ‘ manner oblige,

S I R,

*Your most Obedient Servant,*

G. B.

THIS Gentleman has fallen upon an Expedient to divulge through the whole Island the Praises of *Letitia*, which otherwise might have been confined to the little flowery Wilderness at *Kensington*. I wish the generous Intention of my Correspondent may prove of Service to our Virgins: I shrewdly suspect the Abuse of it. Every young Fellow, who buys the Paper, will be apt to carry it to his favourite Coquette, and say; Madam, the *Free-Thinker* has done Justice to your Character to Day. Every celebrated Toast will immediately take *Letitia*’s Perfections to her self, by consulting her Glass, instead of reflecting inwardly on the Make of her Mind. A Hand,  
 a Foot,

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a Foot, a Feature, will be thought a Vertue; and two sparkling Eyes, the brightest Ornaments of the Soul: Nay, a spreading Hoop shall be preferred to Discretion; and a neat Shoe shall pass for no mean Accomplishment.

The Batchelours, whose Turn of Wit lies to Satyr, will not scruple to say, that the Character of *Letitia* is all Fiction; and that it is a very extraordinary Circumstance, in the Adventure of Mr. G. B. that, the handsomest Lady in the Garden, that Night, should be the wisest. Certain it is, that very dangerous Follies frequently lie in Ambush in the smooth Lineaments of a fine Face, and that, the Reflection of a very charming Creature is generally but Skin-deep. This brings to my Mind the Saying of an old Countess (who had been famous for her Beauty) upon the Sight of a Picture of herself at Fifteen: If that was my Likeness (said she) I tremble to think of the many Dangers I have escaped!

But notwithstanding these Objections, I believe many of my tender Pupils, who are ambitious to excell in true Womanhood, will think on *Letitia* in different Lights; and study to adjust themselves by her, as in a Glass.

To the *FREE-THINKER.**Worthy S I R,**May 5. 1719.*

‘ **O**UR Sex, who have no Skill in the  
 ‘ learned Languages, could never have  
 ‘ hoped to acquire such a Share of Philoso-  
 ‘ phy as is needful to make us happy, before  
 ‘ you generously undertook to instruct us, in  
 ‘ plain *Englisk*. This has encouraged me to  
 ‘ apply to you for Advice, in a Matter, that  
 ‘ very nearly touches my Quiet. I had my  
 ‘ Education in the Countrey, till I was Four-  
 ‘ teen : My Parents (who were of some Fi-  
 ‘ gure) dying, when I was not yet Fifteen ; I  
 ‘ accepted the Invitation of a Friend, to live  
 ‘ with her in this Town. She introduced me  
 ‘ to Company, to Balls, to Plays, to Masque-  
 ‘ rades, and all the gay Amusements of the  
 ‘ fashionable World. She is lately dead :  
 ‘ Hereupon, I retired to my former Privacy in  
 ‘ the Countrey, with a Resolution to quit  
 ‘ the Circle of Vanity, I had so often gone  
 ‘ round, during the Five last Years of my  
 ‘ Life. I hoped, that after a Satiety of Town-  
 ‘ Pleasures, I should have the better Relish  
 ‘ for Rural Enjoyments. But, alas ! Sir, I  
 ‘ find, that the Impertinences of Plays, Balls,  
 ‘ and

N<sup>o</sup> 119 *The FREE-THINKER.* 115

‘ and Visits, have given such a Loose to my  
‘ Thoughts, that my Mind is a Source of Ex-  
‘ travagances, and all my Reflections are but  
‘ a Jumble of idle and confused Notions.  
‘ Now, what I request of Mr. *Free-Thinker* is,  
‘ that he would favour me with some of his  
‘ sage Advice, and help me to correct this vi-  
‘ tiated Taste of Life. I am,

S I R,

*Your humble Servant and Disciple,*

LAVINIA

I THINK *Lavinia's* Letter is full of In-  
struction. How many young Ladies have we  
in her Case; and yet how few desire to be  
cured? A perpetual Hurry of Spirits through  
the Course of five Years, will require Time  
and Patience, and much cool Reflection, be-  
fore the Mind can recover its proper Temper.  
However, I fancy, if *Lavinia*, to the Precepts of  
Philosophy, would add an agreeable Husband,  
who delights in the sedate Pleasures of Life,  
it would very much facilitate the Cure.

H 2

*Friday,*



N<sup>o</sup> 120. *Friday, May 15. 1719.*

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*Hanc olim veteres vitam coluere Sabini;  
Hanc Remus & frater: Sic fortis Etruria crevit,  
Scilicet & rerum facta est pulcherrima Roma.*

VIRG.

---



AVING given my Countreymen  
\* *A short Account of the Civilities  
and Ceremonies of Politeness in Use  
amongst the Romans*; for their farther  
Information, I shall now proceed to shew, *How they parcelled out their Time,  
in the daily and ordinary Course of a private  
Life.*

Under their Kings, the People, as yet uncorrupted with Affluence, glory'd in Frugality; and the greatest Simplicity of Manners was accounted most fashionable: Their Time

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\* N<sup>o</sup> 25.

was almost wholly taken up in providing for the Necessities of Life, and in supporting the Fatigues of War, during the Term of above two hundred Years.

Under the Consuls, as often as they had no foreign Wars to fear, they found themselves at leisure to foment intestine Broils. The Desire of Rule amongst the *Patricians*, and the Love of Liberty in the *Plebeians*, kept Rome in a perpetual Ferment, which threatened Destruction to the Common-wealth in its Infancy. These two Orders of Citizens, transgressing alike the Bounds of Moderation, lived in a mutual Distrust one of the other: So that, as soon as they perceived, they were in no Danger from Enemies abroad, their principal Care was to defeat the Cabals of each other.

Thus, through the Course of about Five hundred Years, the main Attention, the Vigour and the Vertue of the *Romans* was employ'd, in defending themselves against the Hostilities of their Neighbours, and in composing their domestick Feuds. If they enjoyed any Intermiſſions from these Cares, they then apply'd themselves entirely to *Agriculture*. In these happy Intervals of Tranquility, no Man thought it beneath him to set his Hand to the Plough; the *Patrician* and the *Plebeian*, whose

Conditions and whose Business so widely differed in the City, had one Occupation in the Countrey; and the Greatest, in common with the Meanest *Roman*, was not ashamed to be styled *A Labourer*.

We have many Examples of this laudable Simplicity, not only in the early Times of the Republick, when it was customary to send for *Consuls* and *Dictators* from their Farms, to assist in the arduous Affairs of Government; but likewise, in the flourishing Ages, wherein *Rome* was Mistress of *Italy*, and had made her Power respected beyond the Seas. I need not, therefore, mention *Quintius Cincinnatus*; who was found labouring in his Grounds, by the Persons, who were dispatched to notify to him, that he was appointed *Dictator*. I want not for Instances to my Purpose in *Curius Dentatus*, in *Fabricius*, *Astilius Serranus*, *Licinius Stolo*, *Cato the Censor*, and many others; who, in much later Times, were proud to take their Surnames from some particular Branch of Husbandry, in which they excelled; Hence, (according to the concurring Opinions of ancient Writers) came the *Afinean*, the *Vitellian*, the *Suillian*, *Porcian*, and the *Orvinian* Family; the Founders of these Families having been famous for breeding the several Sorts of  
Animals,

Animals, imply'd in their Names. Others likewise had distinguished themselves, by raising and improving particular Kinds of *Pulse*; whence came the Surnames *Lentulus*, *Fabius*, *Piso*, *Cicero*, and many more.

In a Word; so generally were the *Romans* addicted to the Occupations of a Countrey Life, that the Name of *Way-farers* (*Viatores*) was given to certain Officers, whose Business it was to go and acquaint the *Senatours*, that an extraordinary Session would be held on such, or such a Day: As for the ordinary Meetings of the Senate, they were fixed to the Day of the *Calends* and the Day of the *Ides*, in every Month; and consequently did not require to be notify'd. Now, if the *Senatours* and Men of Note pass'd a great Part of their Time in the Countrey; what may we judge of the Inferiour Citizens? Above three Parts in four of them (probably) saw the City, but once in every nine Days, in time of Peace. They came thither only to buy Necessaries for their Farms; and to examine, whether they should approve or reject any New Regulations; which the Magistrates fixed upon the *Capitol*, and up in the *Forum*, three Market-Days successively, before they were offered to be confirmed. It was on these Market-Days, that (in

Time) the *Tribunes of the People* entestained them with the Affairs of the Government, and the Changes, that were to be made; and by their Harangues fomented the Jealousies, which agitated the different Orders of the Community, under the Republick.

Lastly; The Practice of *Husbandry* must have been universally esteemed amongst the *Romans* for a considerable Time, when *Cicero* (towards the Declension of the Commonwealth) speaks honourably of it; and does not scruple to affirm, that even then, the Persons of Probity and Distinction gloried more in being enrolled amongst the Countrey-Tribes, than in being numbred amongst the wealthiest of the City-Families.

I shall pursue this Subject in the next Half-Sheet; that I may here have room to make a few Remarks on what has been said.

THIS Account of the *Romans* is not peculiar to Them; but may be applied as justly to most Nations, if we look back into their ancient Manners and Customs. There was a Time, when Tillage, Pasturage, Breeding of Cattle, and Planting, were not ignoble Occupations in this Island: Neither is it yet half a Century, since most of our Countrey-Gentlemen have been bred in a compleat Ignorance  
of

of *Husbandry*, to learn the *Idleness* of the Town. We can likewise, even to this Day, shew perhaps a more ample Catalogue of *Rural Surnames*, than the *Romans* could ever boast of: Several of which are taken from Animals; as *Lamb, Kid, Colt, Bullock, Gosling, Cock, Dove, Partridge, Pheasant*: Others from Country-Occupations; as *Shepherd, Cow-herd, Farmer, Plowman, Gardiner*: Many from Grain, Trees, Plants, and Flowers; as *Wheat, Oats, Ash, Birch, Broom, Ivy, Violet, Lilly, Primrose*: Some from Fruits; as *Cherry, Strawberry, Nut, Hazels, Sweet-apple, Crab*: Others from the Water; as *Lake, Pool, Ford, Rivers, Brooks*: And several from the Nature or Distribution of the Ground; as *Hill, Dale, Heath, Wood, Greenwood, Lane, Hedges, Acres, Meadows*.

Thus did our ancient Families distinguish themselves by Appellations, which betokened Industry, Innocence, and Independency; and which bore some Relation to either their Lands, their Seats, or their Business. If most of the flourishing Modern Families, who haunt the Town, were to copy after our Predecessors in this Respect; many, who might be ambitious of being dignified by their Places of Abode, would have a Right to assume the  
Surnames

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Surnames of *White's*, *Tom's*, *Will's*, *Button's*, the *Grecian*, *Jonathan's*, *Change-Ally*, *Groom-Porter's*, &c. Others, who might be more desirous to be known by the particular Arts of Life they cultivated, or might be proud of signifying to Posterity, by what Industry they happened to thrive in the World ; would not be thought to arrogate, by appropriating to themselves the genteel Names of *Hazard*, *Picket*, *Ombre*, *Basset*, *Punter*, *Masker* ; *Gamester* likewise, and *Sharper* are no disreputable, nor improper, Titles with an handsome Equipage : And, if any Gentleman of the *Industrious Tribe* should have a particular Fondness to a Rural Denomination ; he may borrow, from a Countrey-Animal, the Surname of *Setter*.





N<sup>o</sup> 121. *Monday, May 18. 1719.*

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*Ubi pro labore defidia, pro continentia & æquitate lubido atque superbia invasere; fortuna simul cum moribus immutatur.*

SALLUST.

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O carry on the Essay, which was begun last *Friday*: About the *Five* hundred and *seventieth* Year of the City (after the *second Punic War*) the *Romans* were invited into *Greece*, by the *Ætolians* and the *Atbenians*: And when they had subdued *Philip* King of *Macedon*, and his Son *Perfes*; flushed with Success, they extended their Conquests into the *Lesser Asia*, and into *Syria*. Hence, their own Writers date the visible Declension of their former Simplicity. Their Victories turned to their Prejudice; for, with the Arts, they adopted the Vices, of the People, they had subjected to their Empire.

There

There was a suddain Change in *Rome* : New Arts and Sciences were studied ; the Houses were new-modelled and enlarged ; sumptuous Furniture and costly Apparel were coveted ; and their Diet was poisoned with the Wantonness of Cookery. The Mounds of their ancient Discipline, over-born by the Inundation of foreign Luxuries ; they refined their Manners into Excesses of every Kind. In vain, did the *Censor* now remind his Fellow-Citizens of the Severity of their Ancestours : Example was grown too powerful for his Authority : Pleasure and Idleness became liberal, Labour and Industry, servile Distinctions. The Corruption, which began among the Quality, insensibly infected the People to such a Degree ; that, at last, the most useless Citizen was accounted the most honourable. In this polite State of Degeneracy, their Time (which before was usually employ'd to some laudable Purpose) was now wholly divided between Amusements, Ceremonies, the Tasks of Ambition, Feastings, and immoderate Sleep : Which brings me to what I proposed, in the beginning of my preceding Paper.

DURING the first Four hundred and sixty Years, the *Romans* knew no other Division of the Day, but into the *Morning*, the *Noon*, and the

the *Evening*: And, in the Law of the *Twelve Tables*, there is no mention made, but of the Rising and Setting of the Sun; neither was it till some Years after, that the Common Crier proclaimed the *Neon*, with a loud Voice.

*Pliny* says, that the first Instrument, which the *Romans* ever had to distinguish the Hours, was a *Sun-Dial*, placed by the *Censor Papyrius Cursor* in the Court of the Temple of *Quirinus*, ten Years before the *Tarentine War*: And *Marcus Varro* informs us, that the first Curiosity of this Kind (which was exposed in publick near the *Rostrums*) was fixed upon a little Pillar; and that it was brought from *Sicily* by *Valerius Messala*, in the Four hundred and seventy seventh Year of *Rome*. How imperfect soever this *Dial* might be, they continued to regulate their Time by it, about Ninety-nine Years; till *Martius Philippus* (who was *Censor* with *Paulus Æmilius*) gave them one more compleat: And *Pliny* adds, That he gained more Reputation by this Present to the Publick, than by all his other Actions, during his *Censorship*.

But, notwithstanding these Helps, the *Romans* were still at a Loss to know the Time of the Day, and to proportion their Hours, as often as the Sky was over-cast; till *Scipio Nasica*, in the Year Five hundred and ninety five,  
set

set up an Invention to measure the Hours, by the dropping of Water out of one Vessel into another ; as we (on some Occasions) now measure them, by the running of Sand. They counted Twelve Hours in the Day ; which were Longer or Shorter, according to the Length and Shortness of the Days. The first Six Hours were from *Sun-rising* till Noon ; and the other Six, from *Noon* to the *Going-down* of the Sun : And, that every Master of a Family might know, at Home, how the Time passed, there was commonly a Slave kept in every House, whose whole Employment was to run to and fro to observe the Hours, and signify them to the Family. Of this we have several Traces in the *Latin* Poets : And *Pliny*, speaking of suddain Deaths, says ; that *Babius*, who had been *Prator* of *Bythinia*, died instantly, when he had enquired, of his Servant, the Hour of the Day.

Here again, I am obliged to stop my Carreer in the second Stage of my Subject, by some Reflections, that merit Attention.

WE have seen the *Romans* fall from the Sobriety of their Manners, by the Acquisition of Power ; and decline in Vertue, as they grew in Affluence and Politeness : Which, at last, ended in the total Subversion first of their Liberties, and

and then of their Empire. This has been the Fate of almost all flourishing Nations: And I fear *England*, without timely Care, will in a few Years furnish History with one pregnant Example more of this Kind. This Observation makes me inclinable to believe, that the celebrated Vertues of any Community have been owing more to Necessity than Choice; since we find, that most Countries have admitted of as many Extravagances, as their Circumstances could support. We have indeed many glorious Instances of Particular Persons, who have enjoyed the most ample Fortunes with the greatest Moderation: But, I know of no powerful and Flourishing State, that was ever able to maintain their ancient, necessary Vertues, and to distinguish Themselves by a National Heroism.

From the Account of the *Roman* Division of the Day, we may observe how very slow the Progress of the most seemingly obvious Arts and Sciences must have been in all Nations, at the Beginning. When the *Romans* were at last able to parcel out the Day into Twelve Hours; yet even then, it must have been a new and a tedious Study, to come to an Exactness of dividing those Hours into Minutes, and subdividing the Minutes into Seconds: And yet,  
trifling

trifling as this Knowledge may seem (which our Clock-makers have brought to a surprising Nicety) it would be endless to enumerate the Uses of it.

Since our Time is reduced to a Standard, and the Bullion of the Day is minted out into Hours; the Industrious know how to employ every Piece of Time to a real Advantage, in their different Professions: And he, that is Prodigal of his Hours, is (in Effect) a Squanderer of Money. I remember to have heard of a notable Woman, who was thoroughly sensible of the intrinsick Value of Time: Her Husband was a Shoe-maker, and an excellent Crafts-man; but never minded how the Minutes passed. In vain did his Wife inculcate to him, That *Time is Money*: He had too much Wit to apprehend her; and he cursed the Parish-Clock, every Night; which at last brought him to his Ruin. One Night, when the poor Woman sent the Prentice to call him home from the Ale-House; he asked, What a-Clock it was? *Twelve*, answers the Boy: Go then (says the Master) and bid my Wife be easy; *it can never be more*. After an Hour's Patience, she sent again: What a-Clock now, Child? *One*, Sir. That's a good Boy; once more, go and desire my Wife to be comforted; *it can never be less*. Fri-



N<sup>o</sup> 122. *Friday, May 22. 1719.*

Ἐξ ὧν μέλλουσιν ἰκάνωσθαι, αἱ δὲ μετ' αὐτὰς  
Γράμματα δεκνύμενοι, Ζῆδι λέγουσι βροτοῖς.

LUCIAN,



**W**HILE the Day was all of a Piece at *Rome*, the Manners of the People were simple, and their Occupations such only as Necessity required. No sooner had they learnt to tell out their Time into Hours, than they contrived Methods to multiply the Business of the Day; allotting, to almost every Hour, a different Care. If then, we consider the *Romans* in this Condition; they generally parcelled out the Day, in their ordinary Course of Living, after the following manner.

They had their Morning Devotions; with which they usually began the Day; going from Temple to Temple to recommend Them-

Vo L. III.

I

selves,

selves, every Man to as many Gods, as he thought he might stand in need of. Those, who were not at Leisure, or perhaps not disposed, to go Abroad, acquitted Themselves of this Duty at Home; the Rich by Sacrifices, or Offerings, and the Poor only by Vows and Prayers. They had, likewise, their Evening Adorations; with this Distinction, That their *Mattins* were for the *Celestial*, and their *Vespers* for the *Infernal* Deities. But, the Prime of the Day was not wholly appropriated to the Gods: They found it highly necessary not to be tardy in paying their Respects to their own Species: They were assiduous and early in their *Levy-Salutations*; the Inferiour People paid their Morning-Court to the Magistrates; and the Magistrates went Abroad betimes to worship the *Grandeess* of the City.

Thus, were the first and the second Hours of the Sun ordinarily employ'd by the *Roman* Citizens; if we except the severe Students, the Men of Business, the Merchants, the Tradesmen and Artificers; who preferred Industry to Servility, and were not at Leisure to be Fashionable.

The third Hour summoned the People to the Courts of Judicature; excepting on Holy-Days, or when some more important Affairs  
 of

of Government interrupted the Business of the Bar. Beside the Judges, the Lawyers, the Solicitors, and the Parties concerned, there was always a vast Concourse in the *Forum*; who came thither, partly to enquire after News, and partly to hear the Pleadings; and who, during the Republick, took upon them to approve or to condemn the Decisions, that were made. For this Reason it is; that *Cicero*, in the *Peroration* of his Accusation against *Verres*, threatens the Judges with the Censure of the Roman People, who heard him speak, if they should suffer the heinous Crimes of *Verres* to escape the Rigour of the Laws.

This Attention took up the Generality of the Citizens (who were not obliged to be absent upon other Concerns) during the third, the fourth, and the fifth Hours. In the mean time, the rest (who were engaged in more urgent Business) employ'd these Hours according to their different Callings, their Rank, and their separate Views. The *Knights* sat as Judges, and registred Treaties and legal Contracts: And the *Candidates* for Employments, or Honours, went about the City with their Friends and Relations, to procure Votes.

At last, came the sixth Hour of the Day; the *Noon-Tide*: At which Time, every Man re-

tired to his Home ; made a slender Dinner ; and took a moderate, refreshing Nap.

The first Hours in the Afternoon were usually allotted to Bodily Exercifes ; as Walking, Riding in a Coach, or Playing at Mall : And the Youth of Fashion, whose Ambition prompted them to improve their Agility and Strength, went into the *Field of Mars* to practice ſuch Feats of Activity, as were moſt proper to fit them for the Diſcipline and Fatigues of War.

As the Riches, and conſequently the Luxury, of the *Romans* encreaſed, they had their Publick Walks, as likewise private Gardens of great Magnificence ; and, in time, Marble Cloiſters, and Galleries of an incredible Length. In theſe cool Places did the Perſons, who loved ſedate Amuſements, paſs two or three Hours of the Afternoon, in Diſcourſing gravely or pleaſantly, according to their different Humours. The Poets took this favourable Opportunity to come thither, to recite their Verſes to ſuch as were inclinable to hear them.

From theſe ſeveral Recreations, they flock-ed to the Publick Baths, which were opened at a ſtated Time ; in the Winter at the eighth, in the Summer at the ninth, Hour of the Day ; which was ſignify'd by the Sound of a Bell.

Thoſe

## N<sup>o</sup> 122 *The* FREE-THINKER. 133

Those, who had Private Baths, made use of them earlier, or later, as they pleased: But, *Alexander Severus* first permitted the Publick Baths to be kept open all the Night, in the intense Heats of the Summer. The Poets, likewise, came to the Baths to repeat their Compositions; where they never failed of a numerous Audience.

After Bathing, was the Time of using Oils and sweet Ointments; with which they suppled their Limbs: And then, succeeded the Time of Supper; which began, the ninth or tenth Hour of the Day. This was their principal Meal; and (in Process of Time) from a short, moderate Repast, grew to the Excess of being prolonged till after Midnight.

My Readers will see by this Account, that the *Romans* divided the Action of every Day into two distinct Scenes; the one for Studies or Business, the other for Exercises and Amusements; the proper Means for preserving the Mind, and the Body, in full Vigour. As it was not reputable to waste any Portion of the *Forenoon* in Pleasures; so likewise, it was not customary to let any Affairs break in upon the Leisure of the *Afternoon*. Nevertheless, so severe was the Application of some Men of Note, that they gave their Minds no  
I 3
Relaxation,

Relaxation, before the tenth Hour. Thus Seneca says, *We remember the great Orator, Africanus Pollio, who would not attend to the least Business, nor so much as read a Letter, after the tenth Hour; lest the Contents of it should oblige him to some new Care: And, in the two remaining Hours, he refreshed himself, and threw off the Fatigue of the whole Day.* But, this Severity was not required in a Person of the most serious Character; Plutarch says, that Cato went regularly after Dinner to exercise himself at Ball, in the *Campus Martius*; and that he diverted himself as usual with this Exercise, that very Day, the People had refused to choose him Consul.

AFTER what has been said, let us a little consider a *London-Day*; and see what Account we can give of our Hours, for the Information of future Ages, when we may be no longer a Free People.

Be it known then to my Readers in Futurity (if they happen to understand *English*) that formerly our Day, as in other ancient Nations, began with the Rising of the Sun: But, about the latter End of the *sixteenth Century*, the wise Men observed a visible Change in our Time, which has ever since gone on, for the worse; insomuch that, of late Years we have

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have altered our manner of computing so far; that our Morning begins precisely at the Noon of our Ancestours; and our Noon corresponds with the Evening of those Plain Folks, who lived by the Light of Nature, and saved Fire and Candle. In other Words; let us suppose an *Hour-Kalendar*, and then, our *New-Style* will be found to differ just six Hours from the *Old*.

We perform our Exercises (such as they are) mostly by Candle-light: Sedentary Sports are most Fashionable; such as enfeeble the Body, and render it listless and delicate in all its Motions. We have indeed a few robust, clownish Gentlemen; but in general they are thought disqualify'd for any considerable Posts, whether Civil or Military; and they are seldom, or never, promoted to any Titles of Honour, above Knighthood. The only Exercise now practiced, that seems to require some Force of Arm, and a lively Spring in the Wrist, is the violent rattling of two little square Bones in a small Cylindrical Box, about five Inches deep, and two and a half diameter.



N<sup>o</sup> 123 *Monday, May 25. 1719.*

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*Onerat discitem turba, non instruit : Multoque  
satius est paucis te auctoribus tradere, quam errare  
per multos,*

SENEC. de Tranquill. Anim.

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*London, May 11. 1719.*

MR. FREE-THINKER,

IN PURSUANT to my \* Promise,  
I purpose to disclose my self to  
the Batchelour-Candidates; but  
first desire to know, whether you  
have received any more Propo-  
sals, since your last. In this Respect I am an  
arrant Woman; I am desirous of many Sui-  
ters: The fuller the Market, the better the  
Choice; and the Person, I shall cull out of  
a Thousand, will think himself more obli-

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\* N<sup>o</sup> 108.

N<sup>o</sup> 123 *The FREE-THINKER.* 137

‘ ged, than if I chose him out of a scanty  
‘ Number.

‘ As soon as I receive your Answer, I shall  
‘ entrust you with my final Resolutions; that  
‘ you may make them publick. I am,

S I R,

*Your sincerely Obliged*

M I R A N D A.

I HAVE been surpris'd at *Miranda's* slow Proceedings: She might have been happy, if she had pleas'd, these two Months ago. However, she has not yet lost her Opportunity; for, several of my Correspondents continue to enquire after her with Impatience; and will, this Day, be transported to see, that she has not altered her Mind. All I can say to her at present is, that I long to see the Affair consummated; and that she needs not doubt of having a numerous Band of Suiters, when they shall know where to address themselves. In the mean Time, I wish she had thought of making a proper Use of the *Whitsuntide*-Holydays, when every Candidate would have been entirely at Leisure to attend her Resolutions.

To

*To the FREE-THINKER.*

S I R,

May 8. 1719.

‘ I F a Sensibility of my Weakness, and an  
 ‘ earnest Desire to have it redressed, be  
 ‘ proper Motives to engage your Philosophical  
 ‘ Compassion ; I question not, but my Case will  
 ‘ claim your most serious Consideration. The  
 ‘ Infirmary, for the Cure of which I apply to  
 ‘ you, is an Instability of Mind, a volatil  
 ‘ Thought, and a treacherous Memory ; all  
 ‘ which prevent the Improvement of my Un-  
 ‘ derstanding, by the Use of Books : So that,  
 ‘ getting little Advantage by Reading, I take  
 ‘ as little Delight in it.

‘ I find it extremely difficult to fix my At-  
 ‘ tention to any serious Subject : I cannot re-  
 ‘ tain a Number of Facts, with their several  
 ‘ Circumstances of Time and Place, and Oc-  
 ‘ casion : I can give no distinct and particular  
 ‘ Account, in the Evening, of what I read in the  
 ‘ Morning ; and, in a few Days, the faint  
 ‘ Traces leave not the least Impression on my  
 ‘ Mind. I have often wondred to hear a  
 ‘ Gentleman say, *That he never read a Book,*  
 ‘ *which he did not make his own.* What would  
 ‘ I not give for so happy a Retention ! I fear,  
 ‘ I la-

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‘ I labour under an incurable Evil. You best  
‘ can resolve my Doubts, or redress my Mis-  
‘ fortune ; and your Advice, which ever way  
‘ it turns, is expected with Impatience by,

S I R,

*Your very humble Servant,*

E. W.

It is plain, the Gentleman, who is able to represent his Case so much like a Man of Sense, is not under an Incapacity of improving his Understanding by the Use of Books. The best constituted Mind may, from several Accidents, contract the Infirmities he complains of ; and yet may, through a timely Care, recover its natural Abilities.

Instability of Mind may proceed from unsettled Views in Life. The Person, whose Purposes are fluctuating, and who has not as yet determined what Scheme of Thought he shall pursue, but rises every Day to some new Project ; or who rambles perpetually in his Reading, and almost every Hour changes his Authour, or his Subject ; must not expect, while he indulges himself in the Rovings of his Imagination, to make a tolerable Progress  
in

in any Knowledge or Profession : And, let his natural Capacity be never so good, a long Habit of this Kind will enervate his Attention, and render his Thoughts volatil : His Head will become a Thorough-Fare for a Succession of fleeting Ideas, where none will abide, any more than Passengers in an Inn. The easiest Remedy for this Waste of Thought, is to habituate the Mind by Degrees to Attention, by keeping it moderately to the same Pursuit, Day after Day ; and by choosing to relax it with Conversation, or any other Recreations, rather than to busy it to no Purpose with a Variety of Studies, and a desultory Method of Reading.

The Attention may likewise be dissipated by Multiplicity of Business, by Intemperance, by Pleasures, by Cares, or by strong Passions of any Kind. While any One or more of these Avocations prevail, in vain does a Man of the best Parts endeavour to attend effectually to his Studies ; and he accuses his Capacity wrongfully. His Soul is prepossess'd ; his whole Thought is employ'd ; and must be disengaged from the powerful Call of any urgent Affection, before he can listen to the less importunate Sollicitations of Arts and Sciences, which always require a Free Mind,

I come

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I come now to consider my Correspondent's *treacherous Memory*; which probably he accuses, not without some Injustice. I must observe to him, that this Faculty operates different Ways in different Persons; that it is in general more or less Retentive, as the Object is more or less interesting, or agreeable to it; and likewise, that every Man's Memory is unfaithful, in Proportion as his Attention is negligent. Let me farther observe, that there is no Man of Thought and Reflection, but he must have a considerable Power of Reminiscence; to which he is indebted for all his Observations and his Judgment of Things: This Power, indeed, exerts it self variously; some it enables to recollect a vast Number of Particulars; and it gives to others the Advantage of retaining a great many general Conclusions, which are (as it were) the *Summ-Total* of a long List of Particulars: But, both these Advantages do not often concur in the same Person. I forbear to treat this Subject fully, at present, for the Reason hinted in the beginning of my Seventy-second Paper... In the mean time; for the Relief of Mr. *E.W.* let him be assured, that (with Application and Method) an ordinary Force of Memory will carry a Student far into Knowledge; provided,

provided, he does not distract his Mind by too great a Variety of Studies. Neither let him be disheartned, because he cannot repeat an Authour's Words, nor perhaps recollect many Passages in a Boökö, he may have read with Diligence: He may, nevertheless, *make an Authour his own*; which is more the Work of Judgment, than of Memory. I have known many a Gentleman, who could say *Virgil* by heart, write like *Bavius*: And, a Man may learn to think in the Spirit of a fine Writer, though he does not remember one entire Period of his Works.





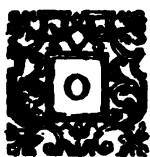
Nº 124 *Friday, May 29. 1719:*

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*Si potes archaicis convivæ recumbere lectis,  
Mec modica canere times olus omne patella,  
Supremo te sole domi, Torquate, manebo.*

HOR.

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F all the Amusements and Pleasures of Life, Conversation has always been esteemed not only the most rational, but likewise the most agreeable, Method of unbending the Mind. It is an Entertainment, which suits every Age, and every Condition ; and we still recur to it with fresh Delight. We grow tired of the frequent Repetition of Balls, of Plays, or of Opera's ; which are studied, artificial Refreshments : Whereas, Conversation is the natural Junket of the Mind ; and most Men have an Appetite to it, once in the Day at least : The Person, likewise, who secludes himself from Company,

Company, will as naturally impair the Vigour of his Understanding, as he would diminish the Strength of his Body by too abstemious a Course of Diet.

There is a time for all things ; and Conversation has its proper Season. In the Morning, it dissipates the Spirits ; unsettles the Head for any serious Application ; and intoxicates like Wine : In the Evening, it softens every preceding Care ; relieves every Fatigue ; and descends, like a refreshing Dew, upon the Thought, parched with the Business of the Day. Happy therefore is the Man, who when he has employ'd the Day in laudable Pursuits, has a chosen Band of Friends to converse with, in the Evening : His Sleep is sweet to him ; and his Labour is not irksome : On the other Hand, his Condition is to be pity'd, who is the perpetual Slave of Business, or of Idleness ; since either Course of Life is equally unnatural, and consequently inconsistent with human Happiness, in a well constituted Mind.

It is fit this Evening Conversation (which, within due Bounds, I recommend to all my Disciples, who are Men of Application whether to Business or Studies) should be invigorated with a moderate Repast, and a cheerful  
Bottle ;

Bottle ; that the Whole Man may be refreshed. In the mean time, I forbid the Superfluities of Meats and Wines to All, but Ministers of State, who employ them with great Efficacy in the Dispatch of Business ; impairing their Health, for the Service of the Publick.

Men of refined Spirits know the Luxury of a simple Banquet ; and make the Variety of the Table consist in shifting the Discourse, so as to give the Judgment and the Imagination their play, by Turns. In this Respect, the Elegancy of Conversation is enjoy'd in greater Perfection in this Nation, by the midling Gentry of a liberal Education, than by Persons in great Stations and of ample Fortunes : Their Rank and Power checks the Ease and Freedom of Discourse, both in themselves and others : All Inequality breeds Constraint : And it is the Misfortune of the Great, to have many Guests, and no Companions. Besides, all Meetings over sumptuous Tables are apt to degenerate into meer Eating-Matches ; and, by that time the Guests have exercised the several Dishes through, the Man of the strongest Digestion will, generally, be able to speak most like a Man of Wit and Sense.

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In all Ages, the Pleasure of conversing cheerfully and freely has been the Evening Recreation of the most accomplished Men; of which, the *Greek* and *Roman* Writers furnish us with several Examples, in Persons of extraordinary Genius; Philosophers, as well as Poets: And it is requisite, that every Man, who employs his Thought much in the Day, should sacrifice a few Hours to Cheerfulness, at Night.

I have an Opportunity of closing these Reflections, very much to my Satisfaction, with a kind Present, sent me by Mr. *Welfed*. It is an elegant Invitation, in Verse, to a few Friends, to celebrate the King's Birth-Day with him; in Imitation of an Epistle in *Horace*; the Beginning of which, I have taken for my Motto. This has, indeed, been attempted in *English* before; but, with such indifferent Success, as shews it to be one of those seemingly easy Pieces of Writing, which all hope to imitate; and which none, but an excellent Master, can express.

FREE-

**F**REEMAN, I treat this Night ; and treat  
your Friends :

If, happily, from Care your Thought unbends,  
If Lucy rules not with her jealous Sway ;  
Let me bespeak you, at the Close of Day.

I give you the sound, manly Grape, that grows  
In Tuscan Vales, or where the Tagus flows ;  
Or, if the Gallick Vine delight you more,  
Of Hermitage, I have a hidden Store.  
This is my Wealth : If you have better Wine,  
Make me Your Guest ; if not, I claim you Mine ;

Already, is my little Side-Board graced ;  
The Glasses marshall'd ; the Decanters placed :  
The Room is cool ; the Summer-Hearth is gay  
With Greens and Flowers, the Luxuries of May ;

Snatch the blest Moments, this bright Season brings ;  
Omit minuter Hopes, and joyless Things ;

*Let Fame and Riches wait : This happy Morn,  
With Brunswick, Peace and Liberty were born !  
'Tis fit, my Friend, we consecrate to Mirth  
The Day, which gave the Illustrious Monarch  
Birth.*

*When the Sun sets, we'll launch into Delight,  
And give to gay Festivity the Night.*

*Of what Avail is Fortune unenjoy'd ?  
Or what is Life, in anxious Hours employ'd ?  
Let the dull Miser pine with niggard Care,  
And brood o'er Gold, devoted to his Heir :  
While we, in honest Mirth, send Time away,  
Regardless what severer Sages say.  
In cheerful Minds, spontaneous Joys arise ;  
And well-timed Levities become the Wise.*

*What Virtue does not generous Wine impart ?  
It gives a winning Frankness to the Heart ;  
With lively Hopes, the drooping Spirit warms ;  
Awakens Love, and brightens Beauty's Charms.  
High,*

N<sup>o</sup> 124. *The FREE-THINKER.* 149

*High, florid Thoughts the inspiring Juices breed;  
Spleen they dispell, and clear the Brow of Need.*

*Expect superfluous Splendour from the Great;  
Ragousts, and costly Follies, serv'd in Plate;  
And Ortelans, from distant Regions brought.  
In foreign Arts of Luxury untaught,  
I give you only Lamb from Uxbridge Field,  
And add the choicest Herb, the Garden yields;  
Silesian Lettice, with soft Lucca Oil,  
Delicious Blessings, of a different Soil!*

*None do our Band of Fellowship compose,  
But know the Chastness of the Banquet-Rose.  
Belmour is ours; Loveless, with Humour stor'd;  
And careless Florio, if he keeps his Word.  
I should exceed your Rule, were more allow'd:  
There's less of Mirth, than Tumult, in a Crowd.*

*Remember, Time posts on with subtle Haste :  
Now, as I write, the number'd Minutes waste.  
Then, Freeman, let us seize the present Hour,  
'And husband the swift Moments in our Pow'r.  
Good-Humour bring along ; and banish Care.  
You know your Friends ; you know your Bill of  
Fare.*






N<sup>o</sup> 125. *Monday, June 1. 1719.*

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*Admiranda tibi levium spectacula rerum,  
Magnanimosque duces; totiusque ordine gentis  
Mores, & studia, & populos, & praelia dicam.*

V I R G.

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 WAS agreeably entertained, the other Day, with a Variety of Experiments, performed by the means of Optical Glassses, and other curious Contrivances of the like Nature. The artful Deceptions of the Eye by many unheeded Stratagems, which give Laws to Painting and Perspective, and extend the Sight to very minute, or distant Objects, opening new Fields of Observation to the Naturalist, and the Astronomer, with other more ludicrous Subtilties of this Science, give an elegant Satisfaction to the skilful Observer; and strike the most ignorant Beholder with a pleasing Admi-

ration. The various Delusions I saw, left an agreeable Impression on my Imagination; and, at length, threw me into a kind of Philosophical Trance.

WHILE my Fancy was full of the gay Philosophy of Light and Colours, which I had newly seen displayed; methought, I was afresh engaged in an Assembly of the *Virtuoso's*, who first cultivated this agreeable Part of Knowledge. The Beauty of their Discoveries, and the glorious Object of Light they were employ'd on, made me look on these ancient Sages with a secret Pleasure, and Veneration. But, their noblest Improvements were decried by their Contemporaries, in that Age of Ignorance; and their most curious Inventions were beheld with Horrour, and condemned as Magical Enchantments. After they had (for a Time) been made the Sport and Scorn of the barbarous Multitude, a Prince (who was a Lover of Arts) took these distressed Philosophers into his Protection; and entertained great Numbers of them, for the Instruction of his Subjects. A spacious Academy, adorned with solemn Groves and stately Buildings, was prepared for their Reception; and Crowds of Disciples attended them in a magnificent Theatre, hung round with a variety of Glasses, designed

designed for the Improvement of Human Sight.

The new Professours began, at first, to explain to their Pupils the Rudiments of their Art; and, with great Diligence, informed them of the true Design and Use of the several Instruments, they put into their Hands: But observing, that their Inclinations were little turned to these uncommon Enquiries; they soon gave over the Thoughts of instructing them in Matters, so different from their former manner of Thinking. At the same time, being unwilling to part with an Audience so gainful to them, they proposed to engage their Attention with little Tricks and Curiosities of their Art; which, by raising a greater Admiration, might turn to better Account to themselves; though they would not prove of any Advantage to their Hearers.

After this prudent Resolution was taken, no serious Lectures were heard in these Schools of Idleness; no useful Figures were traced in the learned Dust: The several Pieces of Mathematical Furniture (designed by the first Inventers as Instruments of Instruction) were considered, by their wiser Followers, as Artifices of Amusement; and the *Telescopes*, framed for the Observation of the Stars

Stars and Heavens, were levelled at inferiour Objects.

These skilful Oculists delivered to every one of their Auditours, at his first Entrance into the Theatre, a different kind of Optical Instrument; recommending it, as fit to supply the Imperfections, and correct the Errours, of the Sight. Every one was commanded to persevere in the constant Use of that particular Glass, which happened first to be recommended to him; and taught, to believe the strange Representations made by it: But, was strictly cautioned, to suspect all the Machines of a different Make from his own, as Instruments of Delusion. The Assembly being thus furnished with new Organs of Sight, were much divided in their Judgments about the Shape and Proportion of Bodies; and received very different Sensations, according to the Nature of the several Glasses, through which they surveyed them.

Some, by the Help of *Microscopes*, discovered infinite Charms and Perfections in the minutest Objects; to which they were closely attached: But, could not discern any thing, great, or beautiful, at a Distance. Those, who had been favoured with the inestimable Present of one of these Glasses, were always successful

cessful in the Pursuit of Riches and Honours, and all that is commonly esteemed desirable amongst Men, from a more intense Application to their present Interests; which alone, they judged to be of any Importance: While others, by a right Use of *Telescopes*, were enabled with more Certainty to discern, and secure to themselves, Future Advantages, of far greater Moment. But this noble Instrument, if held in an unskilful Posture, discovered the Prospect of Futurity more remote and confused, than it would have appeared to the naked Eye; and made those Scenes of Time, which were just approaching, seem still at an immense Distance.

It were endless to recount the various Engines, by which the Appearances of Things were diversified. Some were armed with Multiplying-Glasses; very advantageous for observing the Faults of others: But, the Generality regulated their Affections by an odd kind of Mirrours; which (by distorting the Figures represented in them, and deforming the most beautiful Objects) had a singular Vertue to efface the fond Impressions of Love and Amity; and to create mutual Horreur and Aversion. A late Tyrant, taking a Review of two or three Millions of his harmless Subjects  
in

in the Concave of one of these enormous Glasses, was so terrified at their monstrous Form, that he instantly caused them to be extirpated out of his Dominions.

Multitudes were charmed with the shifting Stains of Light in a Glas, that reflected an Artificial Rain-bow ; and their Thoughts were as variable, as the Colours it represented. One, of greater Subtilty, than the rest of this wavering Tribe, was observed to be often spying through a long Tube ; to which, at every Look, he still added a new Glas ; contrary, to the former, in its Effect : These Glasses were alternately apply'd in such a manner, that one inverted every Object, and the next rectify'd the Errour : As he still went on, encreasing the number of Glasses ; it was uncertain, whether his Speculations were like to terminate in Truth, or Falshood.

A Set of gloomy Visionaries, who had renounced the Light of the Sun for the sake of improving their Sight, were retired to a dark Cell, which admitted a few Rays only, at a narrow Entrance. Their Speculations were confined to the dusky Images painted on the Walls of this limited Observatory ; which gave a faint Reflection of the neighbouring Landships, and counterfeited a dim Face of Nature ;

ture; where every thing was, preposterously, inverted. The Roof was green with Fields and Lawns; the Pavement purpled over with Skies and Clouds, that darted their Showers and Sunshine from beneath; the pendant Groves took Root upwards; and the headlong Streams and the Rocks threatened a shadowy Ruin.

The numerous Members of the Academy were ranged into opposite Factions, by the different kinds of Glasses assigned to them: Every one doated on the Chrystal Enchantment, he was happily possessed of; and looked, with Contempt and Horrour, on the Delusions of others. The Teachers of these different Schools of Opticks were all ambitious of gaining the greatest Number of Followers: Each drew into his own Faction as many as he could prevail with (by Force or Persuasion) to accept the particular Machines, that were in his Disposal.

At length; a Powerful Party arose, who subdued all the unarmed Sects, by the Help of Burning-Glasses. The new Martyrs, thus scorched with Flames from Heaven, exclaimed loudly against this mischievous Piece of Artillery: But, after having experienced the Force of so excellent an Invention, which conveyed

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veyed Heat, with a dazzling Light; every Sect made their Advantage of it, and turned it against their Adversaries. Thus, a Fiery War was waged, with various Fortune; the Beamy Enginery was mounted on every Side, and hostile Rays were darted from the flashing Orbs, with redoubled Rage.

The whole Academy was, now, in the utmost Confusion: Every one lamented the Mischiefs, that sprung from various Opinions concerning Visible Objects; and proposed to redress this Evil, by obliging others to submit to the Use of his Favourite Glass. This impracticable Remedy, by the mutual Jealousies it inspired, more encreased the Disorder; while the Combatants eagerly contended only for different Errours of Sight: All which would have vanished at once, and Things would have again appeared in their natural Colours and Proportions; if they would have consented to see with their own Eyes, and to apply those excellent Instruments, which were become so pernicious by the Abuse of them, to the Uses for which they were at first designed.

*Friday,*



Nº 126. *Friday, June 5. 1719.*

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*Bella per Emathios plus quam civilia campos,  
Fusque datum sceleri, canimus; populumque  
potentem,  
In sua viâtrici conversum viscera dextra.*

LUCAN.

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**I**T is now almost a Year, since I laid down \* *the Rules of Controversy*; in hopes of moderating the Animosities of the Men of Letters: And, very lately, † I endeavoured to recommend to them a mutual Candour towards each other. In the mean time, I observe their Inhumanity increaseth; and the Hostilities of the Pen grow, every Day, more outrageous. If they resolve to persist in exercising the Cruelties of Wit and Dulness, every Man, ac-

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\* Nº 26.

† Nº 113.

cording to his Abilities; all Persons of Vertue and Honour will, at last, be apt to esteem profest Scholars as the most Illiberal, Ungentlemanlike, Members of Society.

What a blessed Age do we live in for the Advancement of Knowledge; when Persons of Note in the several learned Professions seem to take a Delight in exposing one another, in their Writings; and when, no Man is allowed to divulge an uncommon Notion (especially if it happens to be true) without incurring the Scurrility of the Prefs! This ungenerous Practice passes, like a Blast, over Arts and Sciences, killing all the tender Blossoms of Knowledge; while it suffers the Weeds of Ignorance to thrive.

The Divines of the Church of *England* have sufficiently gratify'd the Dissenters by their Intemperate Zeal; and now, the Dissenting Ministers have undertaken (in their Turn) to shew the Churchmen a little Sport; and to let the Nation see, that an *Assembly* differs not in Essentials from a *Convocation*. It is greatly to be feared, that this Theological Method of quickening Controversy, by pointing a blunt Argument with Calumny, will in a little time be universally received amongst the Learned of every Denomination. Plain Reason will  
be

be rejected, as insipid ; and, to render Logic more palatable, it will be thought requisite to cook up every Syllogism with the Poignancy of Scandal : By this Means, we shall at last grow so delicate, as to sit down with Appetite to no Entertainment from the Press, unless there be more Sauce than Meat ; a Course of Diet for the Understanding, which will give it much Wantonness, with little Strength ; and reduce our Students to an Impotency of Mind.

I am more apprehensive of these fatal Consequences ; since I find, the Physicians give mightily, of late, into this wicked Practice. There is a Spirit of Orthodoxy begins to rise amongst these Gentlemen ; and They, whose good Fortune it is to be established in the Vogue of the Town, will allow no Member of the Faculty to dissent (though it were to save a Life) from the Catholick Practice, under the Penalty of Persecution. This Infallibility, in the Doctrines of Health, tends to subject us Lay-Patients to the Danger of perishing implicitly : And, if timely Care be not taken to put a Stop to all Popery, in administering of Medicines ; a Man may be successfully dispatched in a Wafer, or a Julep ; While, all the Comfort the Relations of the

Deceased can expect, is to be told ; that the Patient made a good, regular End ; and died, according to Form.

Certainly, all Errours may be refuted, and all Truths explained (in any Parts of Learning) without the Comment of Personal Reflections : And, when we see Controversialists descend to these mean Artifices ; we may conclude, the Disingenuity of their Hearts exceeds the Soundness of their Understandings. Scoffings and Revilings are the Strong-holds of Ignorance ; whereas, Knowledge is established by Candour. The Skill of an able Physician is best manifested by his Cures ; while Empiricks are necessitated to support their Reputation by Railing.

The *Free-Thinker* is an absolute Stranger to the Parties engaged in the present Warfare : Neither would he have thought, these Com-motions demanded his Notice ; were the Hostilities carried on, without a very notorious Violation of the universal Laws of Humanity, and good Manners. The Outrage of Controversy, on this Occasion, has surpassed every Instance of learned Malignity, in our Memory, within this Nation : And, it will hereafter be hardly believed, that Persons of a liberal Profession should, when they had seemingly gratify'd  
their

their Spleen by the Licentiousness of the Press, indulge their Resentments so far, as to encourage the exhibiting of an awkward Piece of Malice publickly, on the Stage.

This Method of delivering Persons over to the Theatre, when we happen to differ from them in our Sentiments, or to take a Dislike to their Conduct, is erecting the Play-House into an Inquisition : And, as no Man is entirely free from Enemies, None can be secure from this unmanly Kind of Revenge. It is introducing of Cruelty into our Diversions, in as barbarous a Manner, as was practiced by the *Heathens* ; when they exposed Men, in their *Amphitheatres*, to fight with Wild Beasts, for the Entertainment of the Vulgar.

In the mean time, it is a Satisfaction to every generous Spirit to observe ; that the disinterested and sensible Part of the Town have unanimously resented this Innovation, with such a becoming Freedom of Speech, as (it is to be hoped) will prevent the Introducing of the Licentiousness of the Old *Greek* Comedy, on the *British* Stage : For which Reason, I at present, forbear to express the Fulness of my Heart on this Occasion ; not questioning, but the Comedians in *Lincoln's-Inn-Fields* will, for the

future, employ the Ingenuity, they hold by Patent, to more innocent Purposes.

I have no other Intention in this and the preceding Lectures, which fall in with my present Discourse, but to mediate a General Peace in the Learned World; or, at least, to incline Scholars, as often as any Disputes rise amongst them, to compromise their Differences amicably; that the Dignity of Arts and Sciences may not suffer, through the Peevishness of the Professours, who are entrusted with the Care of them.

Some Gentlemen of *the Faculty* may, perhaps, not read this Paper with that Candour, with which it is presented to their Perusal. Therefore, I have thought it proper to dismiss them with a manifest Token of my Benevolence to the whole College, by desiring them, for their own Interest, to consider; That they cannot (as some Professions may) treat one another harshly, with Impunity. The Laws have not provided for the Support of their Studies, by Donations and Lucrative Preferments: They are not upon a national Establishment; their Emoluments are precarious; and they are to subsist wholly by their Skill, their Industry, their Reputation, and the  
Good-

Good-Will of the People. Therefore, it highly behoves them, not only to be tender of bringing their Faculty into Contempt; but likewise, to encourage the Improvement of Knowledge, by allowing every one of their Members to strike out new Lights: For, if Free-Thinking be discountenanced in Physick, Ignorance will ensue; few Cures will be performed; and Fees will abate, in Proportion: So that, they will be reduced from Chariots to a Dappled Horse, or a Chaise and Trumpet; and the Good Old Women will recover their Practice.





N<sup>o</sup> 127. *Monday, June 8. 1719.*

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*Vertue now, nor noble Blood,  
Nor Wit, by Love is understood :  
Gold alone does Passion move ;  
Gold monopolizes Love.*


COWLEY.

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To the FREE-THINKER.

S I R,

~~May~~ 26. 1719.

¶  S you are the avowed Patron of  
¶ the Distressed, and more especial-  
¶ ly of unfortunate Lovers; I pre-  
¶ sume to beg the Assistance of  
¶ your Pen. I love to Distract; I cannot  
¶ live without *Belinda*; and yet, of my self, I  
¶ know not how to surmount the Difficulties,  
¶ that stand between me and my Happiness.

¶ It was my Fate (whether Good or Ill, I  
¶ cannot yet determine) to live in the House,  
¶ where

‘ where *Belinda* came to Board; she then, but  
 ‘ Twelve Years of Age; and I, advanced only  
 ‘ Six in Life, beyond her. With what Plea-  
 ‘ sure did I, from Day to Day, observe her  
 ‘ growing Charms! How did I watch every  
 ‘ Opportunity, to recommend my self to her  
 ‘ innocent Affections! And, in what an enga-  
 ‘ ging Manner, did she delight in my officious  
 ‘ Cares to please her!

‘ When I had compleated about twelve  
 ‘ Months, in this happy Condition; I was obli-  
 ‘ ged to go to Sea: But, with what Reluctan-  
 ‘ cy did I leave the tender, blooming *Belinda*!  
 ‘ No sooner was I parted from her, but I  
 ‘ found her lovely Idea, always present to  
 ‘ my waking and my sleeping Thoughts;  
 ‘ and, what I mistook in my self for Good  
 ‘ Nature and Complaisance, was ripened into  
 ‘ Love. Neither Distance nor Absence aba-  
 ‘ ted my Desires: My Passion grew daily;  
 ‘ and the farther the Winds bore me from  
 ‘ her, the more did my Longings encrease.

‘ At my Return, after the Expiration of  
 ‘ two tedious Years, I ventured to tell the  
 ‘ little Idol of my Soul, that I loved her be-  
 ‘ yond Expression; and that, all my Felicity  
 ‘ was placed in her alone. By improving  
 ‘ every Occasion, I (at last) convinced *Belinda*

‘ of my Sincerity ; and she was pleased to answer my Passion, in the kindest manner. ‘ Thus far, am I made happy ; only (I fear) to ‘ be more wretched, in the End.

‘ Alas, Sir ; *Belinda* has a Father, who is ‘ insensible to all my Sufferings, notwithstanding his Daughter suffers with me ! and yet, ‘ *Belinda* is an only Child ; and yet, the Father ‘ is sufficiently wealthy, to make us happy, without the least Inconveniency to himself. Why ‘ was it not my Destiny to inherit an Estate ? ‘ That, alone, is my Misfortune ; this Deficiency is the only Objection, urged against ‘ my Pretensions. My Fortune, indeed, bears ‘ no Proportion to my Love : And yet, while ‘ the one encreases daily, I have a fair Prospect of advancing the other.

‘ What should I do, in these perplexing ‘ Circumstances ? Sometimes, in the Distraction ‘ of my Soul, I am tempted to persuade my ‘ Charmer to run the Risque of marrying, ‘ without Consent : But then, my desperate ‘ Resolutions are checked by a thousand fond ‘ Fears for her future Quiet. Dear Sir, undertake to plead my Cause : Your Eloquence may soften the Father’s obdurate ‘ Heart, and incline him to pity two Persons, ‘ who

‘ who cannot be happy, but in each other.  
‘ In Hopes of your speedy Compliance; I am

*Your impatient humble Servant,*

CONSTANCIO.

‘ P. S. That you may see, I have carried  
‘ my Constancy up to a reasonable Maturity;  
‘ I must inform you, I am now Twenty-six.  
‘ If we succeed, *Belinda* promises you a Pair  
‘ of Gloves and a Favour: And, as I question  
‘ not, but you have a good Aim in throwing  
‘ the Stocking, I shall be proud of a lucky  
‘ Cast from you, in hopes of a young *Free-*  
‘ *Thinker* for my Heir.

FROM the tender Regard, I have all along shewn to the Afflictions of Lovers, my Disciples, Male and Female, will be apt to conclude (and not without Reason) that my Heart is no Stranger to the Severity of their Sufferings. I know no Grief, equal to the Anxiety of a disappointed Love; and, consequently, no Distress can merit more Compassion. For this Reason, I am troubled for *Constancio* and *Belinda*; and would fain relieve not only Them, but All, who labour under the like Difficulties.

Parents

Parents have a Right to arbitrate in Matters, that nearly concern the Welfare of their Children ; to check the Rashness, and to preside over the Inexperience, of Youth : But then, they are to judge with Impartiality ; and rather incline to Indulgence, than Severity. The Indulgence likewise ought to be the greater, as the Object of it is more excusable. Now, of all the Desires, that over-rule the Conduct of young People, a virtuous Love is perhaps the only one, that is entirely blameless. Moreover, as it is not only a Natural, but a Necessary Passion ; it is by no means reasonable, that it should be sacrificed to either Ambition or Avarice.

The Happiness of a Marry'd State is not to be supported without Money : But, if there be a Competency on either side, it is sufficient to justify the Prudence of a Match ; and the present Age stands in need of such Examples, for the Encouragement of Vertue. A gallant, honest Husband is the most valuable Purchase, a wealthy Father can make for his Daughter : Therefore, if there be no Objection to the Character of *Constancio* ; let Prejudice and Custom be laid aside, and the Laws of Nature take place.

There

There is a Merit in Constancy, which claims any Reward : It shews a Sublimity, a Manliness, a Resolution, a Sincerity of Mind : And my Client (it seems) has approved his Fidelity, through the Course of eight Years ; while above half the young Fellows, in the Town, have changed as often as the Moon. I will farther observe, to the Honour of the few refined Spirits, who have a Genius for Love ; that they generally distinguish themselves in the other Vertues of Life, beyond either the Indolent, or the Rovers.

These generous Sentiments, I fear, will not be much relished by Men advanced in Years and Wealth : Therefore, I shall conclude my Pleading with a Consideration more suitable to Age, as it is founded in Self-Love. A Father, who (by his plentiful Circumstances) has it in his Power to bestow his only Daughter on a brave Man, whose Fortune does not answer to her Inheritance, at once makes his Daughter happy, and adopts a Son, who will consider him as his Parent. By this means, he is blest with two Children ; whom he endears by the most Fatherly Indulgence. Whereas, when he puts his Daughter off, at the Market-Price ; perhaps, he renders her  
miserable.

172. *The FREE-THINKER.* N<sup>o</sup> 127  
miserable, for Life; and, having conferred  
no Obligation, he can claim no extraor-  
dinary Duty nor Affection, from her Hus-  
band.




N<sup>o</sup> 128. *Friday, June 12. 1719.*

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*Fidem qui perdit, nihil potest ultra perdere.  
Bona opinio homini tutior pecunia est.*

PUBL. SYR.

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IX Months ago, I ventured on a  
Lecture, to shew the Wisdom \*  
of Honesty; at which Time, I had  
some Thoughts of pursuing that  
Argument; and purposed to carry my General  
Observations into a Paradox, by attempting to  
demonstrate, that Honesty is the best Policy,  
even in a Court. But, upon cooler Re-  
flection, notwithstanding I am my self con-

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\* N<sup>o</sup> 75.

vinced

vinced of the Truth of this seemingly extravagant Position, I think it proper to defer my Intention, till I have let my Countreymen a little farther into my Scheme of Politicks; in which, I shall proceed, within a few Days. It is by no means adviseable to precipitate astonishing Truths; and it would be an unpardonable Rashness in a Philosopher (as many have experienced) to revive an Opinion, which has been exploded Time out of Mind, by the universal Practice of Men in Power; till he has first, in more familiar Instances, given repeated Proofs to the Persons more immediately concerned in his Doctrines, that his Notions are not chimerical.

Since, there is hardly a Possibility of removing Prejudices, that are rivetted upon the Mind; I do not flatter my self with the vain Hopes of changing the Judgments of Persons; who are mature in Errours. The main Tendency of my Labours is to give a right Turn to the Hearts and Understandings of young People; and to breed a future Race of *Free-Thinkers*. Therefore, in some Degree to renew the antiquated Vertue, I have mentioned; I shall (at present) only illustrate the Value of Integrity in a Courtier, by an Example, which carries Instruction, without Offence.

Let

Let my youthful Disciples then, who aspire to Employments in the State, peruse the following curious Piece of *Persian* History ; which I shall finish in my next Paper. But first, that it may make the deeper Impression, I must observe to them ; That Honesty is much more secure, and has a fairer Game to play, in a Free Countrey, than where it is subjected to the Will of an absolute Prince.

*The History of ALIBEZ.*

**CHA-ABBAS**, King of *Persia*, making a Progress through his Dominions, withdrew himself one Day from his Court ; led by his Curiosity to see the simple, natural Life of the Peasants : Taking, with him, only one of his Courtiers. I have never yet had an Opportunity (says the King to him) to observe the Manners of Men in a true Light : What I have hitherto seen, has been all Disguise ; the Simplicity of Nature has been hidden from me : Therefore, I have resolved to look into the Countrey ; and to consider those People, whom we despise ; notwithstanding, they are the Foundation and Support of Society. I am weary of being perpetually surrounded by Courtiers, who watch my Looks and my Words,

Words, to ensnare me with Flattery. Be not surpris'd then, that I have determin'd to lay aside the King, for a Time ; that I may converse, freely and unknown, with Husband-men and Shepherds.

He pass'd through several Villages, with his Confident ; and in every Place, as he pass'd, he found the People dancing. His Heart was ravish'd with Delight, upon discovering the cheap, innocent, peaceable Pleasures, which are not to be found but at a Distance from Courts. He went into a Hut, to refresh himself ; and, as through Fasting and Exercise his Appetite was keen, he made a delicious Repast ; and relish'd the coarse Fare, that was laid before him, beyond the Delicacies of his own Table.

From the little green Hut, *Cha-Abbas* wander'd on, with his Companion ; till he came to a Meadow richly embroidered with Flowers, and shaded, on every side, with spreading Trees. He had not enter'd far into this luxuriant Scene, when he heard the Murmur of a Brook : And, advancing forward, he perceiv'd a young Shepherd, sitting on the Bank of the Stream, under the cool Shade of a Beach-Tree, and playing on his Pipe ; while his Flock fed, along the fresh Margin. The King came up to him ;

him; and, attentively eyeing him, was surprised at the Sweetness and Ingenuity of his Countenance, tempered with a graceful Simplicity. The mean Apparel of the Youth did not abate his Comeliness: And the King took him for some young Nobleman, in Disguise. Hereupon, the Shepherd informed him, that his Father and his Mother lived in the next Village; and that, his Name was *Alibez*.

The more *Cha-Abbas* discoursed with him, the more he admired the Modesty and the Justness of his Answers. His Eyes were lively, without the least Fierceness; his Voice was sweet and insinuating: And his Features were neither harsh or vulgar; nor yet, soft and effeminate. The Shepherd, who was not above Sixteen Years of Age, was unconscious of his own advantageous Form; and suspected not that his Person, his Speech, and his Thoughts, were extraordinary, or peculiar more to him, than to all the other Swains of the Village. But, Nature had been liberal to him; and had implanted that Force of Reason in his Mind, which others acquire by Education.

The King was charmed with conversing familiarly with him; and often smiled at the natural Expressions of the Youth, whose Answers were unconstrained, his Lips speaking the

the Language of his Heart; a Style of Conversation, which (till then) the King had never heard. Wherefore, he made a Sign to the Courtier, his Companion, not to discover him; fearing, that *Alibez* would immediately lose all his Frankness, and his natural Graces, if he knew before whom he spoke.

After a long Conversation; I am at last convinced (said the Prince to his Confident) that the Perfections of Nature are not confined to Birth and Grandeur; and that, the Monarch is not always superiour to the Peasant. Never was the Son of a King better born, than this young Shepherd. I should think my self happy in a Son, whose Beauty, whose Sense, and whose Vertues, were equal to the rare Endowments, I have observed in this Youth. If I judge aright, he would excell in any Condition of Life; and, if proper Care be taken of his Education, he will undoubtedly one Day prove an extraordinary Man. Therefore, I am determined to rescue him from Obscurity, and to educate him in my Court.

Hereupon, the King disclosed himself to *Alibez*; whose Countenance was agreeably varied with Confusion, with Surprise, and with Joy. His Parents consenting, *Cha-Abbas* took the

lovely Youth into his Care ; and returned to his Palace. *Alibez* was taught to read and to write, to dance and to sing ; and had Masters appointed to instruct him in all the Arts and Sciences, which embellish and improve the Understanding. He was, at first, dazzled with the Splendour of the Court ; and the great Change in his Fortune made some small Alteration in his Mind. His Youth and his Beauty both conspired to incline his Heart, a little, to Vanity. The Sheep-Hook, the Pipe, and the Shepherd's Garb, were laid aside ; he was now cloathed in a Purple Robe, and a Turban sparkling with Jewels ; and his Beauty was the Admiration of the Court. Nevertheless, he wanted not Diligence and Application to render himself capable of the most serious Affairs. As he grew into Years and Experience, he merited the Confidence of his Master ; who, observing his Genius admirably turned for the Splendour and Magnificence of a Court, made him Keeper of all his Jewels and costly Furniture ; a Post of great Honour and Trust, in *Persia*.

*Monday,*



N<sup>o</sup> 129. *Monday, June 15. 1719.*

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*The Continuation of the History of ALIBEZ.*



**W**HILE the great *Cha-Abbas* lived, *Alibez* grew daily in the Favour of his Master. As his Years encreased, and his Judgment ripened, he often called to mind his former Condition, with a sensible Regret. O, blessed Days! would he say to himself; Days of Innocence; Days, in which I relished uninterrupted Joys, not mixed with Fears: O, Days, such as I have never since enjoy'd! And, am I, never, to see the like again? The Monarch, who has deprived me of my peaceable Hours, by delivering me over to Riches and Honours, has robbed me of my whole Store of Happiness! He grew impatient to revisit his native Village: And his Heart beat with Emotions of Tenderness, as he viewed the Places, where (in his Youth) he used to dance, to pipe, and to sing, with his Compa-

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nions.

nions. He was liberal in Bounties to his Parents, his Relations, and all his Acquaintance : But, he earnestly entreated them, as they tendred their own Felicity, never to quit the Tranquility of the Countrey-Life ; nor ever once to think of experiencing the flattering Miseries of a Court.

These Miseries did He feel in the utmost Severity, after the Death of his kind Master, *Cha-Abbas* ; who was succeeded by his Son, *Cha-Sephi*. A Cabal of Courtiers, full of Envy and Artifice, concerted Measures to prejudice the Prince against *Alibez*. He has abused (said they) the Confidence of the late King : He has amassed immense Treasures ; and has converted, to his own Use, the most valuable Jewels of the Crown, which were committed to his Care.

*Cha-Sephi* was young ; and, at the same Time, he was a Monarch : Either of which Circumstances was, alone, sufficient to render him credulous, inadvertent, and averse to Business. He had the Vanity to pride himself upon reforming all his Father's Regulations ; and he called the old King's Wisdom in question, upon all Occasions, to magnify his own. That he might have a Pretext to remove *Alibez* from his High Post ; he ordered him (by the Advice  
of

of his wicked Counsellours} to produce immediately the great Scimeter, studded with Diamonds of an inestimable Value; which the King, his Grand-father, used in Combats. *Cba-Abbas*, it seems, had formerly taken all the valuable Diamonds off from this Scimeter; and *Alibez* proved, by unquestionable Witnesses, that the Stones had been disposed of by the late King, before he was appointed Keeper of the Jewels.

When the Enemies of *Alibez* found, that they could not ruin him by this Pretence; they advised *Cba-Sepbi* to command him to make a particular Inventory, within fifteen Days, of all the Jewels and valuable Furniture, intrusted to his Care. The fifteen Days expired, *Cba-Sepbi* demanded he might view all the Particulars specified in the Inventory. *Alibez* set open all the Doors, and shewed him every Thing, committed to his keeping. There was nothing wanting; every Thing was ranged in exact Order, and preserved with great Care. The King was again disappointed, and greatly surpris'd, when he saw the Regularity observed in the Disposition of all his Treasures. So that, he began to entertain a favourable Opinion of *Alibez*; when, casting his Eye through a long Gallery, full of

rich Furniture, he discovered, at the End of it, an Iron Door, strongly barred with three great Locks. Thereupon, the invidious Courtiers, observing the Curiosity of the King, whispered to him ; It is there, *Alibez* has treasured up all the Riches, of which he has defrauded you.

Hereupon, the King again grew jealous of *Alibez* ; and with a loud Voice cryed out in a Rage, I will instantly see what lies concealed within that strong Place ; take off the Locks, and clear your self from my Suspicions, without Delay. At these Words, *Alibez* threw himself prostrate at the Feet of his Prince ; conjuring him, in the most solemn manner, not to take from him the only valuable Treasure he had, upon Earth. It is not equitable (said he) that I should be at once deprived of my whole Substance, my sole Resource ; on which alone I have depended, as my Recompence for the Services of many Years, under the King, your Father. Take every thing else, if you please, from me : But, let me preserve what I have treasured, here. The King, now, made no Doubt of the Iniquity of his Minister ; and, raising his Voice with greater Vehemence, gave an absolute Command to have the Iron Door set open. When *Alibez* saw

saw it was not safe, longer to resist the Will of his Prince ; he produced the Keys, and took off the Locks himself from the Door.

The King, immediately, entered the strong Place : And all the Wealth he found there, was a Sheep-Hook, a Pipe, and a Shepherd's Habit, which *Alibez* had worn ; all which, he often took a Pleasure in visiting privately, to remind him of his former Condition. Behold (said he) Great King, the precious Remains of my former Happiness ! Neither Fortune, nor your Power have, as yet, been able to deprive me of them. Behold my Treasure ; the Wealth, I have hoarded against the Day, when it shall please you to make me poor again. Take from me every thing else : But let me enjoy these dear Pledges of my first State of Life. Behold my substantial Riches ; which will never fail ! Look upon these simple, these innocent Possessions ; always sufficient for those, who do not covet the Superfluities of Life. Freedom, Ease, and Security are the Blessings, that flow from them. To me, their Value is inestimable, as they never gave me a Moment's Anxiety. O, endearing Remembrances of true Felicity ! On you, are my whole Desires fixed ; to you, I dedicate the Remainder of my Days ! Why

was it my Destiny to be obliged to give up the Quiet of my Life, in exchange for other Riches? Those Riches, great Monarch, do I restore to you; the fatal Tokens of your Father's Liberality. I carry nothing away; save what I possessed, when the King, your Father, first made me wretched by his Favours.

The Heart of the King was touched with the Speech of *Alibez*, whose Looks and Words were free from Confusion; and his Integrity and Innocence shone out, in their full Lustre. The King perceived (with Indignation) the Malice of the Courtiers, who had studied the Ruin of *Alibez*; and he banished them all, from his Presence. After this, he raised *Alibez* to be his Prime Vizier; and committed the whole Affairs of the Kingdom to his Care. Nevertheless; *Alibez* continued still to visit his Sheep-Hook, his Pipe, and his ancient Garb; and he still kept them under the Security of the Iron Door; with a Resolution to retire to his Pastoral Life, when the Inconstancy, or the Artifices of a Court, should deprive him of his Master's Favour. He lived to a good Old Age; and never attempted to inflict any Punishment upon his Enemies, nor to amass Riches to himself: And, when he died, he left to his

N<sup>o</sup> 129 *The FREE-THINKER.* 185

his Family no greater Wealth, than was sufficient to enable them to live at Ease, in the Condition of Shepherds; which, to the last, he esteemed the most desirable State of Life.



N<sup>o</sup> 130. *Friday, June 19. 1719.*

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*Præstat, tamen, ingenio alius alium : Concedo ;  
sed ut plus efficiat, aut minus : Nemo tamen re-  
peritur, qui sit studio nihil consecutus.*

QUINTIL.

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To the *FREE-THINKER.*

Dear S I R,

*June 4. 1719.*

Should be afraid to trouble you  
with a Second Letter, after the  
obliging Notice you have ta-  
ken \* of my First, in bestowing  
almost a whole Paper upon it; had I not  
Reason to imagine, that my Case is not sir-

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\* N<sup>o</sup> 123.

gular;

‘ gular ; and that, you will instruct Num-  
 ‘ bers, while you apply your self particularly  
 ‘ to me.

‘ Give me Leave, therefore, to address you  
 ‘ once more ; and, in the first place to assure  
 ‘ you, that my Heart swells with Gratitude,  
 ‘ for the Favour already shewn me. In your  
 ‘ second Paragraph, subsequent to my Letter,  
 ‘ you have so accurately described my Me-  
 ‘ thod, or rather my Want of Method, that  
 ‘ your Penetration into the various Intricacies  
 ‘ of my Thoughts, and the Wandrings of my  
 ‘ Imagination, has been Matter of Surprise  
 ‘ to me, ever since.

‘ It may perfect the Cure, you have so  
 ‘ generously undertaken, if I give you a short  
 ‘ Sketch of my Life, from my Childhood.  
 ‘ When I was but Eight Years old, I was  
 ‘ sent to a private Grammar-School ; where  
 ‘ I acquired a considerable Share of *Latin* and  
 ‘ *Greek*, with some Knowledge in *Logick*, and  
 ‘ other Academical Learning. My Father  
 ‘ sent for me Home, in my Eighteenth Year,  
 ‘ before I was sufficiently grounded in my  
 ‘ Studies ; which is now, near four Years ago :  
 ‘ Since that Time, I have made little Pro-  
 ‘ gress in the Pursuit of Knowledge ; though,  
 ‘ I have not been wholly idle. This Unhap-  
 ‘ piness

‘ pinefs I, now, chiefly attribute to the Rea-  
 ‘ fons, you have fugged to me; the frequent  
 ‘ Shifting of my Subject in Reading, and the  
 ‘ perpetual Rambling of my Fancy. To thefe  
 ‘ Reafons, I may add the Hurry, in which I  
 ‘ generally perufe an Authour, efpecially a  
 ‘ grave Writer; as likewise, a constant Impa-  
 ‘ tience to go on, before I take the full  
 ‘ Sense of a Passage, if it requires more At-  
 ‘ tention than ordinary.

‘ This is the Summ of what I can affign, for  
 ‘ my Non-Proficiency; and, I believe, the  
 ‘ Whole may take its Rife from the Levity  
 ‘ of my Mind (which makes a regular  
 ‘ Scheme of Thought painful to me) toge-  
 ‘ ther with *my unfettled Views of Life*. You  
 ‘ muft know, Sir, at the fame time; that I  
 ‘ am an only Son, and Heir to a good  
 ‘ Estate; and am, therefore, in no Care about  
 ‘ making my Fortune by my Studies. I am  
 ‘ likewise, far gone in the Pleafures of a  
 ‘ Countrey-Life; which (by the by) may  
 ‘ make me a fuccesful Suiter \* to *Lavinia*.

‘ To conclude; I propofe no other End in  
 ‘ laying up a Stock of Knowledge, but to  
 ‘ make my Retirement, one Day, eafy and

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\* N<sup>o</sup> 119.

‘ graceful.

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‘ graceful. Ignorance and Solitude are by no  
‘ Means agreeable Companions; and the  
‘ Man, who secludes himself from the busy  
‘ World, will find many considerable Blanks  
‘ in his Time, which will make his Recess  
‘ very irksome, if he has no Relish of  
‘ Books.

‘ I have disclosed my self with great Frank-  
‘ ness to you; and earnestly desire the Favour  
‘ of your final Instructions. I am,

S I R,

*Your most Obligated Humble Servant,*

E. W.

THE Good Sense, the Gratitude and Frankness, of this Gentleman, have engaged my Attention once more: And I comply with his Request with the greater Pleasure, because (as I am a Servant of the Publick) Numbers, as he insinuates, may thereby receive some Benefit.

His Education and his Circumstances very naturally account for his Waste of Time, and his vague, unprofitable Studies. This merits the Consideration of Parents, who think they have amply provided for a Son, by leaving him  
a plen-

a plentiful Estate ; never considering, that a volatil, roving Mind is a heavier Encumbrance upon Land, than the severest Tax ever raised by Parliament, on the most pressing Occasions. This is generally the Consequence of taking Youths too early from their Studies, and serving them up amongst Men, before they are in Season. This alone has proved the Ruin of many young Gentlemen of excellent Natural Parts ; and the several unhappy Instances, I have known, of this kind, make me look with Compassion upon every spruce young Fellow, from Fifteen to Twenty, who loiters away his Time in Drawing-Rooms, in Assemblies, in Chocolate-Houses, and other dissipating Amusements of the Town ; when he should be intent only on his Books and manly Exercises. The Effect of this Precipitation is, that most of our young Gentlemen blossom early in Youth, and wither in their Manhood.

But, as I have set apart a proper Time to treat of Education in the Course of my Lectures, I shall not here anticipate my Purpose : Neither, would the disclosing of my Thoughts on this Subject be of any Use to Mr. *E. W.* The completing of his Cure will entirely depend on his Resolution to confine himself to a Method :

**Method :** This alone will improve his Memory, strengthen his Judgment, and fix his Attention. As he is engaged in rural Diversions, let him appropriate three or four Mornings in the Week to some particular Study, and proceed in it gradually from Principle to Principle ; repeating the same Round of Knowledge, till it becomes so familiar to his Thoughts, that (upon Recollection) he is able to write out the whole System distinctly, without recurring to his Authour. And, in the Choice of his Study, I would advise him to begin with some Branch of Learning, that employs the Judgment, without awakening the Imagination. But, I am apt to suspect his Resolution, till his Heart is set at Ease with Reference to *Lavinia*.

There are Mercurial Persons, who (through a bad Habit) perpetually shift their Posture, and cannot keep their Limbs one Moment in the same Attitude : In the like manner, several (through Negligence) acquire an habitual Instability of Mind ; which, by Indulgence, grows every Day more prevalent ; till at last, they have it not in their Power to fix their Attention to any Subject. My Correspondent cannot bestow too much Pains in checking this Propensity to fleet from one Thought to another,

ther, to as little Purpose as Children employ their Activity, when they hunt Butterflies in a wide Field.

Inattention will render the best Abilities useless ; while, on the other hand, a Man of slow Parts, with Patience, shall, by a methodical Application, advance far into Knowledge. Let my Friend beware of the Vain-glory of being accounted a keen, experienced Sportsman ; since, an eager Attention to Trifles will make him less intent upon more important Accomplishments. When the Soul is earnestly bent on any Pursuit, we shall be often mindful of it, even in our Dreams. About two Months since, I received (in a Letter) a very remarkable Instance to my Purpose, from a Gentleman, who is Tutor to a Rural Squire. My young Master (who, it seems, is a great Gunner) came home, one Evening, very much tired from his Sport ; and went to Bed, earlier than ordinary. His Governour, coming into his Chamber about Ten a-Clock, found his Pupil fast asleep, with one Eye shut, and the other broad open, taking Aim (no doubt) at an imaginary Partridge, or a Pheasant. Now, there are but small Hopes of this Youth's Proficiency in Learning, unless he can bring himself to sleep with both Eyes closed.

*Monday,*



N<sup>o</sup> 131. *Monday, June 22. 1719.*

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————— *Sic dulcis amicis*  
*Occurrat.* —————

H O R.

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THE Gentleman, I am obliged to for the following Letter, I hope will let me hear from him as often as his Leisure will permit. I pretend to give a good Guess at my Correspondent: But, granting I should be mistaken; I perceive such manifest Tokens of his Capacity, in this Specimen, that I would fain engage him to collect his Thoughts into little Essays from Time to Time, for the Instruction of his Countreymen: And (if that may be any Inducement to him) I freely own, as I am busied about many Things, that his Assistance will very much relieve my Fatigues.

To

*To the Authour of the FREE-THINKER.*

S I R,

June 5. 1719!

‘ **Y**OU have thrown together some Re-  
 ‘ flections upon Conversation, after so  
 ‘ new a Manner, in your Paper for the Twen-  
 ‘ ty Ninth of *May*; that I read it (as I do eve-  
 ‘ ry thing that comes from your Pen) with a  
 ‘ Pleasure I seldom receive, but from your  
 ‘ Lectures. The just, though uncommon  
 ‘ Lights, into which you have cast that Sub-  
 ‘ ject, renew in me some Thoughts, I have  
 ‘ occasionally entertained on the same To-  
 ‘ pick; and which I take the Liberty to send  
 ‘ you, without farther Introduction.

‘ Good-Breeding supports the Decency of  
 ‘ Conversation; Candour and Frankness of  
 ‘ Mind preserve its Freedom; while Wit and  
 ‘ Humour give Spirit and Variety to it: But,  
 ‘ to make the Harmony of it compleat, the  
 ‘ whole Descant ought to accord with the  
 ‘ Ground or Thorough-Bass of sound Sense.  
 ‘ And yet, even where these great Essentials  
 ‘ are not wanting, Conversation may suffer  
 ‘ very much from certain Redundancies, that  
 ‘ take off from the Delight of it. It may,  
 ‘ therefore, be of use to animadvert a little  
 V O L. III. N ‘ upon

‘ upon some Abuses, incident to Good-Fellow-  
 ‘ ship; which, perhaps, do not flow so much  
 ‘ from any Vice in the Heart, as from an over-  
 ‘ weening Attempt to exert some Excel-  
 ‘ lency.

‘ An unseasonable, or unguarded, Use of  
 ‘ Rallery may be accounted one Errour of  
 ‘ this Kind. Rallery, conducted with Dis-  
 ‘ cretion, and tempered with Good-Nature,  
 ‘ has its Merit in a select Company, disposed  
 ‘ to receive it, and to make it circulate, as  
 ‘ proper Hints are suggested. While it offers  
 ‘ nothing shocking to the Person, who fairly  
 ‘ gives Scope for it; as when the Subject of  
 ‘ it arises out of some diverting Oddness of  
 ‘ Temper, some careless Particularity of Be-  
 ‘ haviour, or some Singularity of Thought or  
 ‘ Expression; and not from the guiltless In-  
 ‘ firmities or Distresses of Humane Nature; it  
 ‘ may be allowed amongst Friends to have  
 ‘ free Play; and to wanton (as it were) in  
 ‘ the Fondness of Mirth. For the most Part,  
 ‘ this sort of Pleasantry is apt to run Riot:  
 ‘ Either, the Occasion for it is improperly cho-  
 ‘ sen; or, it is unseasonably introduced; or, it  
 ‘ is pursued too far. A noted Rallier gene-  
 ‘ rally delights in galling the Inoffensive; and  
 ‘ triumphs in the Uneasiness of Modesty. It is  
 ‘ a cruel

‘ a cruel Gratification of our Vanity, to take  
 ‘ a Pleasure in aggravating the Defects of a  
 ‘ Companion or a Friend : The Applauses,  
 ‘ rising hence are dearly earned ; and re-  
 ‘ peated Victories of this Nature tend, at last,  
 ‘ to overthrow the Conquerour, in the Esteem  
 ‘ of Wise Men. And yet, so common is this  
 ‘ Arrogance amongst Men of lively Imagina-  
 ‘ tions, that we may observe ; Persons, who  
 ‘ are not conscious of Nature’s Liberality to  
 ‘ them in this Respect, are generally alarm-  
 ‘ ed, and put themselves upon their Guard,  
 ‘ in the Company of Reputed Wits ; and,  
 ‘ not without Reason, discover a Fear of fal-  
 ‘ ling under their Chastisement.

‘ It is this prevailing Insolence, that makes  
 ‘ Men of fine Parts in general (notwithstand-  
 ‘ ing Many are free from the Imputation)  
 ‘ obnoxious to the rest of Mankind ; and  
 ‘ increases that Envy, which usually perse-  
 ‘ cutes all Persons of a distinguished Genius.  
 ‘ Perhaps, it might very much contribute to  
 ‘ the taming of this Savageness of Wit, if the  
 ‘ Offenders would consider ; that there is more  
 ‘ of Malice, than Ingenuity, in the Unluckiness  
 ‘ of Rallery. In the mean time ; it must be ac-  
 ‘ knowledged, such a Reformation would  
 ‘ lessen the Characters of many celebrated

‘ Moderns; and disqualify Numbers, who set  
 ‘ up for Masters in the Art of Joking. *Cinna*  
 ‘ would, no longer, be reputed a Man of Wit :  
 ‘ Among Persons of superiour Talents, he  
 ‘ makes no extraordinary Figure : But, give  
 ‘ him a Man of egregious Simplicity, to play  
 ‘ upon, and he immediately exercises his  
 ‘ whole Tyranny of Ridicule; and brightens  
 ‘ over his Prey. It is *Ventoso’s* Dulness, that  
 ‘ is the Cause of *Cinna’s* Wit : *Cinna* is not in-  
 ‘ trinsically bright; he owes his Lustre to the  
 ‘ Cloudiness of others; and (like the Glow-  
 ‘ Worm) shines only in the Dark.

‘ Next to an intemperate, or an unskilful  
 ‘ Use of Rallery, nothing spoils Conversa-  
 ‘ tion more, than too earnest an Endeavour  
 ‘ to be witty upon all Occasions. Wit, like  
 ‘ Wealth, ought to be husbanded : As a  
 ‘ boundless Liberality degenerates into Prodi-  
 ‘ gality, so the Profusion of Wit dwindles in-  
 ‘ to Impertinence : Besides, in good Manners,  
 ‘ a Man should not be ambitious to contri-  
 ‘ bute beyond his Proportion; nor think, be-  
 ‘ cause he abounds, that he has a Right to  
 ‘ treat the whole Company. The Talent, I  
 ‘ am speaking of, indulged with Moderation,  
 ‘ enlivens; but, when exercised too ambiti-  
 ‘ ously, it teazes Conversation. The perpe-  
 ‘ tual

' tual Flashings of a sparkling Brain, create a  
 ' Storm of Pleasantry, which fatigues the  
 ' Mind more, than the Damps of Nonsense.  
 ' Therefore, Sir, I entreat you, who preside  
 ' over our polite Amusements, to check the  
 ' insupportable Exuberancies of *Philistines*: Not,  
 ' that he has too much Wit; but, is too sedu-  
 ' lous in shewing it. His Invention is always  
 ' upon the Rack, to strike out something ex-  
 ' traordinary; and he thinks it a Crime to  
 ' speak plain, sober Sense. He is always  
 ' pumping up Jests and extravagant Conceits;  
 ' and grows irksome, by his Affectation to  
 ' please.

' I shall conclude by observing; that it is  
 ' owing in a great Measure to the wrong No-  
 ' tions of the Vulgar, that Men of bright  
 ' Imaginations are frequently guilty of the  
 ' Mistake, I have last mentioned. The Mul-  
 ' titude ignorantly imagine, that nothing  
 ' should come from a Man of Parts, which  
 ' does not relish of the high Seasoning of Re-  
 ' partee, or which is not pointed with a sur-  
 ' prising Acuteness: And, when a Companion  
 ' of this Stamp finds himself disappointed, by  
 ' hearing a celebrated Person talk reasonably,  
 ' and, perhaps, sparing of Speech; he grave-  
 ' ly avers, the Gentleman is like other Men;

wonders, how he ever acquired his mighty  
 Reputation ; and judges his Writings to be  
 spurious. Whereas, a Judgment of any Man's  
 Capacity cannot be formed from accidental  
 Circumstances, and a mixt, general Conver-  
 sation ; but, must be collected from the per-  
 petual Tenour of his Discourse ; from the  
 familiar Openings of his Mind to his Inti-  
 mates ; or from particular Occasions given to  
 him to distinguish himself more publickly.

Sir ; If these Reflections, or any other, I  
 may hereafter suggest, should be of use to  
 you ; I am amply recompensed for the Pains  
 of committing them to Writing. Your La-  
 bours entitle you to the Services and kind  
 Wishes of all Good Men ; in the Prosecu-  
 tion of which, I heartily wish you Success ;  
 and am, with the greatest Esteem, Sir,

*Yours, &c.*





N<sup>o</sup> 132. *Friday, June 26. 1719.*

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*Sit pro ratione voluntas.*

JUVEN.

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NOTwithstanding I have, for three Months, discontinued my Political Lectures ; my attentive Disciples may remember, that I have, in some of them, hinted at several seemingly unaccountable, and almost fatal, Mistakes in the Administration of our Publick Affairs, during the last Century. I consider every Promise, I make, as a Debt ; for which, I stand accountable to my Readers : Therefore, in Performance of a Promisory Hint, towards the Close of my Hundred and Fourth Lecture ; I shall now endeavour to lay open some (at least) of the principal Causes, to which most of our Political Mismanagements may very probably be ascribed.

IT is much easier to point out Errours in the Conduct of Men, than either to assign the particular Causes from whence they spring, or to propose expedient Remedies for past Mischiefs, or even to prescribe proper Methods to prevent the like Evils, for the Future. In private Life, this Observation is evident to every Man; and, upon Reflection, it will be found yet more manifest, in regard to the Actions of Ministers of State. There is a strange Infatuation in the Generality of Men, that inclines them to make the least Use of their Reason, in Proportion as the Necessity and Difficulty of their Affairs require, they should exert it to the utmost. The important Consequences, which attend the Actions of a Person, who is at the Head of Affairs, are apt to alarm him with Fears, and to render him incapable of forming a Resolution. His Mind, unsettled by Doubts, is in a perpetual Fluctuation: And, when the Point of Time approaches, in which he must come to some Determination, what he finally resolves, is not because he judges it reasonable; but, because he is necessitated to do something. Hence it is, that Persons, who manage their Domestick Affairs, and the minute Occurrences of Life, with the exactest Prudence, often act like Madmen

Madmen, in the Administration of the great Concerns of a Kingdom.

It is hardly possible for those, who are out of publick Business, to give a true Account of Transactions of State: And, it is equally difficult for weak Ministers to assign the Reasons of their own Actions. Their whole Scheme seldom extends farther than to maintain their present Power, and to secure their Employments: Therefore, wisely considering their Condition as uncertain, and that new Difficulties may rise with every Sun, they subsist upon daily Expedients. Thus, there is not the least Connection between the Resolutions of one Day, and those of another; and their whole Counsels are a Rope of Sand. It is, therefore, impossible to analyze the Actions of such Men, by Reason; since Reason is a Stranger to all their Thoughts.

But, the Difficulty there is in accounting for the Actions of Statesmen, does not arise only from their Weakness and Irresolution: For, though they may have Understanding enough to perceive what is Right, and sufficient Courage to resolve upon proper Measures; yet, their Passions mingle in all their Councils; and the gratifying of their Love, their Revenge, their Avarice, or their Ambition,

'Ambition, shall determine their Conduct, against all the Arguments, that can be urged from the most weighty Reasons of State. To write the History of most Ministers, it is much more necessary to be acquainted with the Intrigues and Cabals of a Court, than to know the Debates at the Council-Board. They consider the state Topick of the Publick Good, as a meer Chimera ; and will labour more vehemently to obtain a Mistress, or to disable an Adversary, than to save a Nation from Ruin. However, it is not absolutely impossible to have a true Account of the Springs, that influence the Transactions of such Ministers ; for, though Another cannot pretend to give the secret Reason for any of their Proceedings, they Themselves are able (were they but willing) to explain their own Conduct.

Few Men would desire Power, were it not for the Pleasure they take in making Others sensible, that they are possessed of it. This likewise is another Reason, which increases the Difficulty of accounting for the Actions of Statesmen. Their Pleasure and Satisfaction rises in Proportion to the Proofs, they give of their uncontrollable Authority ; and, most of them fall into the Lust of manifesting

festing it, in the most preposterous manner. To act regularly, to provide for the Welfare of the Community, and to adhere to the cool Dictates of Reason, is a Method of proceeding, in which all Ministers may be allowed to gratify themselves; but then, it does not shew their Power to be more considerable, than what the best of their Predecessours exercised. The highest Enjoyment of Power (in their Opinion) is the Abuse of it; since the Bulk of Mankind conceive a much greater Idea of the Mischiefs, than of the Benefits, they receive from its Influence. This Species of Politicians are, therefore, equally unaccountable with the forementioned: Since there is no Reasoning, with any Certainty, upon the Actions of a Man, who chooses to do the most unreasonable Things, only to let the World see, that his Power is above all Controll. It happened, during the late War, when the Trenches of the Enemy were to be attacked, that a certain Great General was informed, in the Heat of the Action, by a Subaltern Officer, that he had observed a Quarter of the Enemy that was more practicable, than the Place, in which the Assault was begun: The General, angry that any Man under his Command should presume to point

point out an Advantage to him, bid the Officer mind his own Business ; adding, that he might imagine, He was not Blind. After this, he resolutely threw away the Lives of Two or Three Thousand Men, purely to shew, that he had them at his Disposal ; and at last, condescended to carry the Day, by following the Gentleman's Advice, when he thought it might look like a Motion of his own Will.

LET any One seriously reflect upon the various Passions, which are all so many Springs of Action in the Mind of Man ; and he may reasonably conclude, that if the secret Causes of the great Events, which astonish the World, were known, Invention could not form any thing so ridiculous, as the true History of Courts. The speculative Men in Politicks, and the grave Authours, who write Histories of Courts, in which they were never versed, deviate into Reasons drawn from the Publick Good, and the clashing Interests of Princes ; when, perhaps, the true Original of what they imagine to be undertaken with the profoundest Skill in Politicks, is purely owing to the Desire of obtaining Success, or to the Resentment of being disappointed, in an Amour. An insatiable Thirst of Power is  
the

the Vice, to which Princes are mostly addicted : It is, therefore, with great shew of Reason, that the Overthrow of the Liberties of *France*, and the Establishment of the Absolute Power (or rather Tyranny) of the *French* Kings, is ascribed to this Passion. And yet, upon reading the Memoirs of the Cardinal *de Retz*, I have been tempted to think, that this fatal Event was owing to a more minute Original.

During the Minority of the Late King of *France*, the Government was under the Direction of the Queen-Mother; a Woman, who was not supposed averse to Gallantries. It is well known, the famous Cardinal *Mazarin* was her Favourite; who (for some Years) managed her and governed the Kingdom, as he pleased. *Mazarin*, as he was a Foreigner, hated by the People, and ignorant of their Constitution, had no Interest to support him, but the Prerogative of the Crown; which he, therefore, studied by all Methods to establish and to enlarge. His Rival, the Cardinal *De Retz*, being a Native, and well beloved, especially by the Citizens of *Paris*, took just the contrary Measures. Doubtless, his Aim was at the Post of Prime Minister; but then, he was at the Head of that Party,  
which

which was for restoring and strengthening the Authority of the States, and of the Parliament : And, had he carried the Point of being First Minister, in all Probability the Liberties of *France* would not have been reduced to the Condition, they are in at present. *De Retz* wanted only the Favour of the Queen : While *Mazarin* was banished out of *France*, one of the chief Women about the Queen informed *De Retz* ; that her Majesty, through Time and Absence, began to forget *Mazarin* : She likewise told him, that the Queen was of a very amorous Complexion, and advised him to act Love to her ; letting him know besides, that she was exceedingly vain of the Beauty of her Hands. The Cardinal took the Hint ; and he played his Part to Perfection, demanding frequent Audiences, for no other Purposes, than to sigh over her Hands, and to lay hold on every slight Pretence to kiss them. The Queen (in Return) began to like the Cardinal ; and, on all Occasions, insisted much on the Whiteness of his Teeth, and pronounced him a handsome Man ; though his Person was more robust, than comely. At the same time, *De Retz* had a much younger Mistress ; who, growing jealous of the Queen, refused him her Favours : The Cardinal,

nal, to soften her, assured her; it was impossible he should ever love such a *Switzerefs*, as the Queen; and that, he only feigned a Passion to her. The young Lady boasted of this Compliment so unwarily, that it came round to the Queen; who, fired with Resentment, vowed the Ruin of *De Retz*. In Consequence of this, *Mazarin* was recalled, and the Liberties of *France* destroyed.

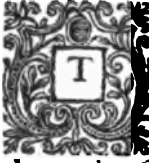




N<sup>o</sup> 133. *Monday, June 29. 1719.*

Ἄ βαρβυτος δὲ χορδαῖς  
Ἔρτα μῆνον ἤχει.

ANACR.

 HIS is the Third little Miscellany of Poems, I have collected for my gentle Readers. The following short Epistle will best introduce the first Piece ; when I have observed to my Correspondent, that I have omitted part of his Hymn, chiefly to shorten it : Besides, I am of Opinion, that Blank Verse appears to a great Disadvantage in small Pieces of Poetry ; for which Reason, I would advise him, on such Occasions at least, to accustom himself to Rhyme.

S I R, *Cambridge, April 26. 1719.*

‘ I Am always your Reader : And as the  
‘ Poetical Performances, which have ap-  
‘ peared in your Papers, have met with a  
‘ very

N<sup>o</sup> 133 *The* FREE-THINKER. 209

‘ very good Reception ; I have ventured to  
‘ send you the Amusement of a few leisure  
‘ Hours ; presuming you so far my Friend,  
‘ that you will freely correct what you may  
‘ think amiss. I am,

Mr. Free-Thinker,

*Your very humble Servant,*

LUNATICUS;

A HYMN to the MOON.

**H**AIL, Cynthia, silent Empress of the Night;  
With all thy spangled Train of burnish'd Stars;  
Celestial Equipage! Etherial Lamps!  
Whole Myriads, twinkling round thy lucid Sphere.  
How dost Thou gild the pitchy Brow of Night!  
Cheer'd by thy Orb, we scarce regret the Sun;  
Though, in a gayer Dress, he sets off Nature,  
And paints the Welkin with a riper Day.

*The Traveller, now, dismisses every Care  
Of treacherous Quick-sands, and seducing Fires:*

*Yet often, as he speeds his Way, looks up,  
Blessing the kindly Influence of thy Beams.*

*Yon sturdy Brotherhood of stately Elms,  
That nod their Heads high o'er the lonely Plain,  
Tipt with the Silver of thy beauteous Light,  
How bright they shine! How solemnly they wave!*

*Now, whilst in all thy shadowy Glory drest,  
Thou ridest triumphant in thy brightest Noon,  
The languishing Philander wings his way  
To meet his Sylvia, in the conscious Grove.  
There, in each others Arms, compleatly blest,  
They breathe the melting Accents of their Loves;  
Call every Star to witness to their Vows;  
But, dread the Dawn, and chide the Morning Lark.*

*While thus the faithful Pair prolong their Joys,  
Imparadis'd, on Earth, in mutual Bliss;*

*Inspir'd*

N<sup>o</sup> 133 *The FREE-THINKER.* 211

*Inspir'd by Thee, the wakeful Nightingal,  
Leaning her tuneful Breast against a Thorn,  
Improves their Passion in each tender Note ;  
Warbling the softest, sweetest, Airs of Love.*

*O, thus for ever beautify the Night !  
Brighten its Gloom, and make its Horror smile :  
Nor ever may, henceforth, the obtruding Earth,  
Nor Clouds invidious, intercept thy Glories ;  
Our milder Phœbus, and nocturnal Queen !*

S I R,

May 21. 1719.

‘ **T**HE following Lines were occasioned  
‘ by a Friend’s falling in Love with a  
‘ Lady, because she approves of him. If they  
‘ happen to merit your Notice, I shall be  
‘ proud of having subscribed my self.

*Your very humble Servant,*

PHILOMUSUS.

1.

**S**trephon the God of Love defy'd;  
*Careless on Cloë's Form he gaz'd :*  
*In Celia's Air, no Goddess spy'd;*  
*And Mira's Wit, with Judgment, prais'd.*

2.

*The slighted God at last decreed,*  
*His brightest Nymph the Youth should love.*  
*What Stratagem will then succeed,*  
*A stubborn, generous Soul to move ?*

3.

*His Arrow pierces Sylvia's Heart :*  
*Said Strephon (standing near) I find,*  
*The Gold, that points the fatal Dart,*  
*Has wounded Both; and, Both has joyn'd.*

I fear, the Ladies will not be pleased (at first Sight) with the Verses, that come next.  
 The Authour of them must be some very im-  
 patient

N<sup>o</sup> 133 *The* FREE-THINKER. 213

patient young Gentleman: But, notwithstanding the Frankness of his Declaration; if I have any Skill in the Language of Lovers, his Passion will not abate, though his Mistress should continue Coy, till this Time Twelve-month.

1.

*Y*E little Loves, that round her wait,  
To bring me Tidings of my Fate;  
As Celia on her Pillow lies,  
Ah, gently whisper, Strephon dies.

2.

*If this will not her Pity move,  
And the proud Fair disdains to love;  
Smile, and say, 'Tis all a Lye,  
And haughty Strephon scorns to die.*

The following little Tale was designed, as a Compliment to Two reigning Beauties in Ireland.

## CUPID in LOVE.

*AS* Cupid, from his cruel Sport,  
 Return'd, to grace his Mother's Court,  
 In Triumph leading bleeding Hearts,  
 'All over Love, all over Darts ;  
 He wander'd through a Myrtle Shade,  
 And saw a lonely, lovely, Maid.

No sooner did young Master spy  
 The Virgin's soft, refulgent Eye,  
 Than down his Arms and Hearts he threw ;  
 And, languishing full in her View,  
 'Tis done, he said ! See, Mars and Jove,  
 See, all ye God's, see Cupid's Love !

To Venus when, at last, he came,  
 Without his Tackle and his Game ;  
 Without his Bow, without a Dart,  
 Without his own, or any Heart ;

The

N<sup>o</sup> 133 *The FREE-THINKER.* 215

*The Goddess cry'd, Alas; my Son,  
Where hast Thou been? What hast Thou done?  
He sigh'd, and answer'd with a Groan,  
She stole my Hearts; She stole my own.  
The matchless Beauties of her Face,  
The Wonders, that her Person grace,  
The Charm in all she does or says,  
Her killing Smiles, her winning Ways,  
Her Wit, her Coyness, all agree,  
In spite of Fate, to vanquish me.*

*Less angry, Venus, at her Son,  
Than to find her self out-done,  
Cry'd; this is Fanny G——d, I know well!  
Ah, no; Mamma! 'Tis Jenny St——l.*

The Nineteenth ODE of the First Book  
of *Horace* ; translated by Mr. *Welfed*.

THE Queen, who gives soft *Wishes* Birth,  
The youthful God of *Wine* and *Mirth*,  
'And wanton, libertine *Desire*,  
My Mind afresh with *Love* inspire.  
Bright *Glycera* revives the *Smart*,  
The *Flame*, that kindles in my *Heart*.  
The *Polish* of her *Neck* out-shines  
The *Marble* of the *Parian Mines* :  
Her girlish *Wantonness* has *Charms* ;  
'And with her froward *Play* she warms.  
Doating on her *Face*, I die ;  
'A *Face* too dazling to the *Eye*.  
'All *Venus* rages in my *Breast* ;  
'And leaves her *Cyprian Groves* unblest :  
Nor, will she suffer me to write  
Of hardy *Scythians*, put to *Flight* ;

Or

N<sup>o</sup> 133 *The* FREE-THINKER. 217

*Or Death, from Parthian Quivers sent ;*

*Or Things, to Love not pertinent.*

*Here, Boy, to cruel Venus, here,*

*Of living Turf an Altar rear :*

*Sweet Herbs, and Frankincense bestow ;*

*And let the Winy Offering flow :*

*These Rites the Goddess will appease,*

*And give my frantick Bosom Ease.*





N<sup>o</sup> 134. *Friday, July 3. 1719.*

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Ἡ Παιδεία τοῖς μὲν νέοις συμφροσύνη, τοῖς δὲ πρεσβυτέ-  
ροις καταικνία, τοῖς δὲ πένησι πλῆτος, τοῖς δὲ πλεούσις  
κόσμος ἐστίν.

PLUTARCH.

---

*To the* FREE-THINKER.

*Dear S I R,* *June 23. 1719.*

‘  Protest, I love and honour you;  
‘ and heartily wish, it were in my  
‘ Power to make an adequate Re-  
‘ turn for the sensible \* Pleasure,  
‘ you have given me. I hope, I shall have  
‘ Resolution enough to follow your Advice;  
‘ and that I shall be able, hereafter, to in-  
‘ form you of the Success of your Prescrip-  
‘ tion.

---

\* N<sup>o</sup> 123, 130.

' In the mean time, I beg Leave to set you  
 ' right in the Meaning of an Expression in my  
 ' Letter, which you seem to have misunder-  
 ' stood. When I told you, *I was far gone in the*  
 ' *Pleasures of a Countrey Life*, I only meant;  
 ' that my Mind had a Turn towards the in-  
 ' nocent and sedate Satisfactions, which are  
 ' peculiar to Retirement. I had not, then,  
 ' in my Thoughts those rough and boisterous  
 ' Recreations, the adventurous Rural Gentle-  
 ' men are so fond of. These are a distinct  
 ' Race of Animals, a Breed of Creatures re-  
 ' sembling Men, not to be found (as I am  
 ' told by Travellers) out of this Island; and,  
 ' methinks, they are justly supposed, by our  
 ' Philosophers, to have a nearer Affinity to  
 ' their Dogs, than to the Human Species  
 ' Inasmuch that, it might give Occasion to  
 ' one, who has Faith in the Transmigration of  
 ' Souls, to consider the leading Hound at a  
 ' Hunting-Match, as animated by the same  
 ' System of Spirits, that once invigorated a  
 ' defunct Sportsman. Assure yourself, Sir, I  
 ' am not ambitious of associating myself  
 ' with this fleet Society: Nor, shall I ever  
 ' affect a Fame for leaping over Hedges and  
 ' Ditches: Nature has not formed me for  
 ' such arduous Undertakings nor qualify'd  
 ' me

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‘ me to shine in so conspicuous an Eminency,  
‘ as the top of a Quickset.

‘ What, therefore, I intend by a Retreat,  
‘ is to enjoy the more sublime Pleasures of  
‘ Knowledge, and Friendship, and a good  
‘ Conscience: For, I think it would be a  
‘ criminal Humility to persuade myself, that  
‘ I am equal to no Gratifications, but such as  
‘ inferiour Animals pursue. You will not  
‘ disapprove of my doing this Justice to my  
‘ Character.

‘ I have so great a Deference for Mr. *Free-*  
‘ *Thinker's* Judgment, that I would fain have  
‘ him point out the particular Study, he  
‘ thinks most proper for me to make my  
‘ first Essay upon. But, I transgress: I am  
‘ ashamed of the Debt, I have already con-  
‘ tracted, without a Possibility of discharging  
‘ it: For this Reason, I shall urge my Suit  
‘ no farther: Only, let me beg your Accep-  
‘ tance of the sincere Gratitude of an honest  
‘ Heart for the Favours, you have conferred  
‘ upon, Worthy Sir,

*Your most obliged,*

E. W.

To Mr. E. W.

July 2. 1719.

My HOPEFUL DISCIPLE ;

**Y**OUR corresponding with the *Free-Thinker* (who is an invifible Fairy-Philofopher) is like holding an Intelligence with Spirits ; and you have employed a powerful Charm, which has bound me to your Service. The whole Tenour of your Three Letters is fo very ufeul to the Generality of young Gentlemen, efpecially to elder Brothers, who ought to be the Ornament and Support of their Families, that I fhould be greatly wanting to the Publick, did I not comply, throughout, with your Request.

I rejoice at my own Miftake ; I acknowledge it, with Pleafure : And I wifh, your Example may refcue all our young Heirs from the noify Foreft-Chafes, to the filent Purfuits of Philofophy ; that, when they arrive to the Maturity of Manhood, they may be able to recount a Number of fublime Truths acquired, and unruly Paffions fubdued ; inftead of boasting of the Foxes and the Stags, over which they have inglorioufly triumphed. To fave the prefent forlorn Hope of Squires  
(ftrong

(strong in Body, and weak in Understanding) and to influence them, yet more, to emulate you ; I shall, here, entrust an uncommon Observation to their Mirth ; till, by Reflection, they come to be sensible of the Truth of it. Gentle Exercises are, doubtless, requisite to maintain and improve Health, and to recreate the Mind ; and even a moderate Chase, sparingly used, may be requisite for some robust Constitutions. But, a constant Habit of violent Exercises impairs the Understanding, at the same Time that it brings the Body into Decay. A down-right Sportsman is not in a Condition to think sedately and consequentially in Matters, that require a more than ordinary Attention : His Thoughts are tumultuous ; his Spirits are foul ; the perpetual violent Motions, he repeats daily, trouble his Faculties, and hinder his Mind from fining.

Since you desire, I should be particular in advising you to some Study, that may improve your Attention ; I can recommend nothing more proper to a Gentleman of your Fortune and Education, than the careful Perusal of the Controversial Writings of Mr. *Chillingworth* ; which, after recollecting the general Rules of Logick, you will read with  
Pleasure

Pleasure and Advantage. They will not only instruct you in the important Question, which he canvasses, but likewise ensure you to a just Method of Reasoning : And, I the rather chuse to initiate you by this judicious Authour, because the Number of true Protestants diminishes, daily, amongst the Countrey Gentlemen.

But, Sir, you will pardon my Freedom of Speech (a plain, uncourtly Vertue) which I am bound never to forfeit ; when I chide you, for your Intentions to lead a Retired Life. Your Countrey claims her Share in you : The Nation wants young Men of a good Capacity, in Independent Circumstances. The Interests of a Protestant, Free-born People require, you should Qualify your self to serve the Community, of which you are a Member, in Parliament : And you ought to merit your Retirement, before you can have an equitable Right to enjoy it. Remember, that a single Commoner, who devotes himself to the Welfare of the Publick, may stem the Outrage of Faction ; and preserve his own Estate, while he secures the Property of Millions. In a Word ; the present Age stands in need of a few Gallant Spirits,

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Spirits, who dare to think and act, in the utmost Liberty of Reason.

Besides; you will find yourself greatly deceived in the End, if you think an early Retirement is a Blessing: It will pall upon your Hands; neither, can any One be properly said to retire, who has never been engaged in Business. Before you are Forty, you will wish, you had once been busy in the World. The great and pleasurable Retreat is towards the Evening of Life, after a glorious Series of Actions. To conclude; Retiring in the Inexperience and Vigour of Youth, is like putting on a Night-Cap, and going to Rest, in the Morning. I am with Sincerity and Respect,

S I R,

*Your most Obedient Servant,*

*The* FREE-THINKER.





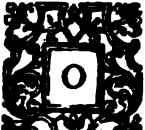
N<sup>o</sup> 135. *Monday, July 6. 1719.*

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*Plenus rimarum sum ; hac atque illac perfluo.*

TERENTI

---

N the Twenty-sixth of the last Month, I gave my Disciples a general View of *Unaccountable Ministers* : And, since it cannot be expected, I should<sup>d</sup> undertake to enumerate the Particulars of a Species, infinite as the Folly of Mankind ; I proceed to consider the Conduct of the Statesmen, whose Actions are Comprehensible : And, of this Species there are but Two Sorts ; the Honest Men, and their Opposites.

Such is the Weakness of Humane Nature, that it is incapable of Perfection ( if I may be allowed the Word ) in either Vertue, or Vice. Our Understanding, or our Power of Action, is perpetually limited. The Imperfection of Man, as to Goodness and Justice, has

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always been a Subject of Complaint : And, if we judge impartially, we shall find his Faculties equally bounded, as to Wickedness. A compleat Villain is as extraordinary a Creature, as a Man compleatly Honest ; though the Degrees of Approximation to either of these Characters may be, in a manner, infinite. However, this is common to Both ; that, supposing their Capacities to be equal, and the Iniquity of the One to bear an exact Proportion to the Integrity of the Other, their Actions are equally Accountable.

If we consider Transactions of State, only as Proofs of the Abilities of the Minister, who has the Direction of them ; it may be laid down as a certain Rule, equally applicable to the Honest and the Dishonest Man ; That all Measures, and all Actions, are, or are not, Errours in Politicks, according as they are well or ill calculated to obtain the End, proposed by them. The only Difference in this Point is, that as the Actions of the one are projected to answer an honest Purpose ; so the Actions of the other are contrived, with equal Prudence, to compass some sinister Design.

From what I have observed in History, I can compliment but Few Ministers with being

ing Compleat, in either of the above-mentioned Characters. An Affectation of appearing a crafty designing Statesman, or a plain artless Minister, is indeed frequently to be met with: But, what seems most remarkable is, that a Man tolerably Honest shall immediately, as he advances in Power, affect the Reputation of Subtilty and Cunning; and a Knave naturally studies to acquire the Reputation of Simplicity and Integrity. Most Men are so liable to be deceived with the bare Appearance of Honesty, that it is the Lure, a finished Courtier throws out, upon all Occasions: Neither is there any Artifice, against which, I ought more strongly to precaution my Disciples, in their Intercourse with Politicians, than against the smooth Professions of Honesty and Sincerity.

I believe, it will be allowed me, that it is not only more natural, but even more obliging, to suspect the Honesty, than the Understanding, of any Man: The Reason is, Want of Honesty may, but Want of Sense cannot, be supplied. The Circumstance in Life, the most insupportable, is to be despised: The Fear of which, makes weak Men turn Rogues, to vindicate their Understandings. The Apprehension of passing for a Minister

of small Abilities, had so powerful an Effect upon *Vafer*, that it was observable of him, if Two Methods of performing even an Indifferent Thing (the One Direct, the other Indirect) were proposed to him; he always chose the Latter, to convince the World of his Sagacity: Not considering, that it is the Height of Political Folly, not to be sincere, at least, in Trifles; and a judicious Gamester will not falsify the Dice, but when he plays for considerable Summs.

A Knave naturally pursues his own Interest: And therefore, when he is in Power, if the Publick Good happens to clash with his Private Advantage, it is certain his Dear Countrey must suffer in the Conflict. But, supposing (as it often happens) the private Interest of a Minister is not only consistent with, but thrives by, promoting the Glory and Prosperity of his Prince; then, it may be made a Question, whether in some Circumstances of Affairs, a refined Knave is not more proper to be employed in the Direction of the State, than a Person, who is scrupulously Honest.

I observed in my Eighty-First Lecture, that it is requisite a Statesman should have a Penetration into the Weakness and Corruption of  
all

all his Neighbouring Nations; and likewise, that he should have the Resolution to take Advantage of them, on proper Occasions, for the Good of the Publick: A Method of proceeding, which in private Life is plainly inconsistent with the Rules of Honesty; and which a Man of strict Probity would scruple to exercise in a Publick Capacity. And yet, in an Age, wherein it is almost become the Glory of States to circumvent each other, who does not see the Necessity of playing upon the Square? And what Minister would not deserve to be disgraced, who should neglect any Opportunity of corrupting the Minister of a suspected Potentate, to betray the Counsels of his Master? A Knave, therefore, in Politicks often proves (as the World goes) a most useful Member of Society; provided, Care be taken to reconcile his Interest to the Welfare of the Community. And, Princes seem to be universally convinced of the Reasonableness of this State-Doctrine, by their allowing vast Salaries and Perquisites to those, who have the chief Direction of their Affairs, hoping thereby, not only to purchase their Fidelity, but to give them likewise an Equivalent for their Probity, sacrificed in their Service.

But, even Private Men seem tacitly to justify this Conduct of Princes; and can never find in their Hearts to condemn an Artifice, that turns to their Advantage, in the Guilt of which they are not concerned. Let a Minister but convince the People, that all his Actions tend to the Good of the Publick; and he needs not fear losing the Esteem of his Countrey-men, who reap the Benefit of his Iniquity. The vast Reputation and Esteem the great *Cecil* acquired, is at least as much owing to his passing for a Crafty, as to his being thought an Honest, Minister. The most upright Private Men take a Pleasure in hearing and relating the masterly Contrivances of the Ministers of different Princes, to abuse one another. There is a Charm in Interest, which reconciles the Hearts of even Honest Men to the Lucrative Ingenuities of Others. The gravest Persons, upon the Relation of Civil Stratagems, betray an inward Esteem for a Statesman, who has been the Contriver of a very notable Piece of Political Management; at the same time that they are, in Decency, obliged outwardly to censure the Immorality of the Action.

This Disposition in Mankind at least to suffer Iniquities, that turn to their Advantage,  
brings

brings to my Memory a Story, related of the Duke of *Luxemburgh*. His Success against the Late King *William*, during his Wars with *France*, has made his Name sufficiently known. His Person and Aspect was so deformed and unpromising of the Greatness of his Actions, that he passed, amongst the Populace of *France*, for a Wizzard; and they supposed the Devil assisted him in all his Undertakings. The Duke took an Occasion from this Imputation, to make the highest Compliment to the late *French* King, that ever was made to a Prince. It happening once to be the Subject of Discourse, Who of all the *French* Generals had done most for the Service of that Monarch; *Luxemburg* affirmed, that he had given his Majesty stronger Proofs of his Attachment to his Interests, than all his other Officers together: For, Sir (says he) they have done nothing, but what is common; they have indeed ventured their Lives and their Fortunes in your Service; but, I have sold myself to the Devil, for the Advancement of your Empire and Glory.





N<sup>o</sup> 136. *Friday, July 10. 1719.*

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*Connubio jungam stabili, propriamque dicabo.*

VIRG.

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**N**otwithstanding the great Number of Letters, Poems, and Essays, which I receive; and notwithstanding that I take every Thing kindly, which comes from my several Correspondents; yet, I am obliged to be more sparing in making their Thoughts Publick, than perhaps is agreeable to some of them. I desire them, therefore, to consider this Paper in the Nature of a Lottery; and that, as it appears but twice in the Week, the Prizes can be but few, Without regarding Persons (since they are all Latent Friends) I, now and then, make Choice of such Letters and Compositions, as I judge to be most proper to my Purpose; so as, not over-much to retard the Progress of my main Design. Let this satisfy the Gentlemen and Ladies, who are apt  
to

to think, either that their Letters miscarry, or that they are neglected: And particularly I desire the Lovers to consider, that I have done more for their Service, than for any other Persons in Distress; because I know, They, of all Men, are the most Impatient under their Sufferings: Nevertheless, I must not permit my Paper to be over-run with Love; and much less, can I comply with Printing Complaints, that are Parallel, in the main, with the lamentable Cases, to which I have effectually prescribed.

*London, July 2. 1719.*

Mr. FREE-THINKER,

‘ I Had fully resolved to send you a Messenger, immediately after your Answer  
‘ to my Last; and now, to apologize for my  
‘ self to you, and the Batchelour Candidates,  
‘ I shall give you the True Reason of my long  
‘ Silence.

‘ The Day after your last Correspondence  
‘ with me, I was happily engaged in an agreeable Circle of Friends: Your Papers,  
‘ and particularly those relating to *Miranda*,  
‘ took up a considerable Share of our Dis-

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‘ course. An intimate Acquaintance, to  
 ‘ whom I had communicated the Secret of  
 ‘ my writing to you, whispered a Gentleman  
 ‘ in the Company; that I was the very *Mi-*  
 ‘ *randa*, in the *Free-Thinker*. The Gentle-  
 ‘ man took the first Opportunity of addressing  
 ‘ me in the most passionate Manner; and has,  
 ‘ from that Time, proved very assiduous in his  
 ‘ Visits; insomuch, that I believe his Affection  
 ‘ to be sincere. He is a Person, who (upon  
 ‘ strict Enquiry) fully answers the Character,  
 ‘ I desire in a Husband: And, on *Monday*  
 ‘ next, our Nuptials are to be celebrated.

‘ I thought it a Duty incumbent on me,  
 ‘ to give you this Notice; and at the same  
 ‘ Time, to make my Publick Declaration of  
 ‘ Thanks to Mr. *Free-Thinker*, and to the  
 ‘ several Gentlemen, who were pleased to  
 ‘ honour me with their kind Wishes: And  
 ‘ I must conclude with owning, that the  
 ‘ Credit of your Paper gave Birth to this  
 ‘ Marriage. I am, Sir,

*Your sincerely obliged Humble Servant,*

M I R A N D A.

*SEEK till you find; and you will not lose your  
 Labour: Miranda has diligently searched the  
 Town*

Town and Countrey, for a Husband ; and her Diligence is, at last, happily rewarded. At the same Time, it is a great Honour to the *Free-Thinker*, that he has been able to save the Longings of a Virgin, in the most important Desire of Life : And, as this is the First Match, in the making of which I have been instrumental, I hope it will not be the Last. I will not doubt of the Goodness of *Miranda's* Choice : Nevertheless, as there are often unforeseen and strange Revolutions in the State of Matrimony ; if the Gentleman should infringe any of the Articles of Marriage, as she is my Ward, I desire her to appeal to me for Redress ; whose continual Study it is, to reduce the Men to Reason. Moreover, I expect a Letter of Thanks from the Bride-Groom, for the inestimable Blessing I have thrown into his Arms ; and, beside the usual Allowances made to good Wives, I insist on his giving her Credit upon Mr. *Roberts*, to have my Papers regularly sent her ; in which, they will Both find many Things for their mutual Edification and Comfort.

I cannot help compassionating the Crowd of disappointed Batchelours, who will sigh over *Miranda's* Letter. What Numbers of gallant Youths

Youths will be reduced to wear the Badge of Forsaken Lovers! I am apt to believe, Willow may bear as good a Price in the Market to Morrow, as Oak-Branches have born for the Three last Years, on the Twenty-ninth of *May*. It is the hard Fate of our Sex (to which, nevertheless, every Honest Man will think it reasonable to submit) that, though a vertuous Woman be a World of Happiness, yet her Charms are not diffusive; and she has it not in her Power to bless more, than one Man.

If, amongst the Admirers of *Miranda*, there happens to be a Poet, whose Heart is Proof against the sad Tidings of this Day; I hope he will call upon his Muse to endite my fair Pupil's *Epithalamium*; that there may be no Ceremony wanting to do Honour to so extraordinary a Marriage: The Subject is New; and promises no small Glory to the Genius, who shall versify upon it, with Success.





N<sup>o</sup> 137. *Monday, July 13. 1719.*

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*Illa; Quis & me (inquit) miseram, & te  
perdidit, Orpheu?*

VIRG.

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TO the FREE-THINKER.

S I R,

*June, 18. 1719.*

HERE are now about Ten  
Months expired, since I departed from *Aleppo*, to return to *England*. When I left that City, the following Account of a Love-Adventure was the reigning Subject of Discourse; and I can my self attest the Truth of the greatest part of the Relation, I send you.

THERE was a Merchant in *Aleppo*, whom I shall conceal under the Name of *Lucius*, who lived (six or seven Years ago) in *Florence*; where he made his Addresses to  
a Lady

‘ a Lady of singular Beauty and Modesty. By  
 ‘ his constant Care to oblige her, and by re-  
 ‘ peated Assurances of his unalterable Love  
 ‘ and Fidelity, he at last entirely gained her  
 ‘ Esteem, and engaged her Affections. By  
 ‘ degrees, their mutual Love grew to such a  
 ‘ Height, that it became a Proverb in *Florence* ;  
 ‘ and every fond, faithful Pair of Lovers were  
 ‘ dignify’d by the Names of *Lucius* and *Marcia*.  
 ‘ For Reasons best known to Them-  
 ‘ selves, they thought it proper to defer their  
 ‘ intended Marriage : In the mean time, Af-  
 ‘ fairs of an extraordinary Concern forced  
 ‘ *Lucius* into distant Countries ; and, at last,  
 ‘ obliged him to make *Aleppo* his Place of  
 ‘ Residence.

‘ At so great a Distance, his Thoughts were  
 ‘ never absent from his dear *Marcia* ; he con-  
 ‘ veyed them to her by Letters, in the most  
 ‘ passionate Language ; and still assured her,  
 ‘ that he impatiently longed to revisit  
 ‘ *Florence*, to compleat his Happiness. But,  
 ‘ notwithstanding he wrote frequently, yet  
 ‘ (to his great Surprise) he received no An-  
 ‘ swer from the Lady. This unaccountable  
 ‘ Disappointment became very grievous to  
 ‘ him ; and nothing but the Embarrassment  
 ‘ and perpetual Hurry of his Business could,  
 ‘ in

‘ in any Measure, have diverted the Uneasiness of his Mind.

‘ It happened in the mean time, that he grew into an Acquaintance with a Person of great Note in *Aleppo*, who was happy in a Daughter, that was the Wonder of her Sex, for Beauty and Sweetness of Temper. Crowds of Admirers made their Addresses to her, daily ; but, in vain : For, she tacitly loved *Lucius* ; and could not prevail upon her Heart to approve of any other Man. He soon perceived *Lavinia*’s growing Passion ; and as soon armed himself with the firmest Resolutions, never to forfeit his Fidelity to his beloved *Marcia* : Though in secret, he blamed her cruel Silence ; and to himself reproached her the more, because he could not so much as guess at the Cause of it.

‘ Perplexed with continual Doubts and Fears, he at last wrote a long tender Epistle to her, full of the most endearing Expostulations, which he put under Cover to an intimate Friend in *Florence* ; desiring him to wait on *Marcia*, and deliver the Enclosed, with his own Hand, to the Object of his Desires. When this Gentleman came to acquit himself of the Commands of the  
‘ absent

‘ absent Lover; to his Amazement, the  
 ‘ Lady refused to receive the Letter he  
 ‘ brought : And, without explaining herself,  
 ‘ left him with an Air of Disdain. By the  
 ‘ first Post, he acquainted *Lucius* with the  
 ‘ Manner of his Reception; who behaved  
 ‘ himself with all the seeming Moderation of  
 ‘ Mind, under his Affliction; though it in-  
 ‘ wardly preyed upon his Spirits. He knew  
 ‘ not which way to turn his Thoughts; nor  
 ‘ what Resolutions he should take. The  
 ‘ Vehemency of his Love presses him to leave  
 ‘ *Aleppo* : But, the Urgency of his Affairs for-  
 ‘ bids his Departure.

‘ The Uneasiness of his Mind encreased,  
 ‘ from Day to Day; insomuch, that his  
 ‘ Melancholy was observed by all his Friends,  
 ‘ and particularly by *Lavinia*. She would  
 ‘ often tell him, that undoubtedly he was  
 ‘ in Love; and, at the same time, endea-  
 ‘ voured to hint to him, by every Motion of  
 ‘ her Eyes, and every Accent of her Tongue,  
 ‘ that she herself was tormented by the like  
 ‘ Passion, which she had caught from him.  
 ‘ *Lucius* began to like her Conversation;  
 ‘ preserving still his Truth to *Marcia*. *La-*  
 ‘ *vinia* finding him insensible to all her  
 ‘ Charms, is at last no longer able to support  
 her

‘ her Love ; and she sickens to a Degree,  
 ‘ that the Physicians despair of her Life. Her  
 ‘ Maid (the only Confident she had) seeing  
 ‘ her Lady in this desperate Condition, goes  
 ‘ of her own Accord to *Lucius*, and discloses  
 ‘ to him the Cause of *Lavinia*’s Indisposition.  
 ‘ Hereupon, *Lucius*, filled with a generous  
 ‘ Compassion, instantly visits the suffering  
 ‘ Virgin. By the Kindness of his Speech, and  
 ‘ the Gentleness of his Behaviour, he com-  
 ‘ poses her restless Thoughts; revives her  
 ‘ Spirits; and restores her, by Degrees, to  
 ‘ perfect Health.

‘ *Lavinia*’s Charms now shine out, in their  
 ‘ full Lustre; and *Lucius* feels their Power :  
 ‘ Yet, still he resolves, not to injure *Marcia* ;  
 ‘ and, to stand justify’d in all his Conduct.  
 ‘ For this Reason, he writes the following  
 ‘ Letter; which I copied from what was said  
 ‘ to be the Original, in *Italian*.

“ **H**OW have I deserved such unkind  
 “ Treatment, from my dearest *Marcia* ;  
 “ in whose Smiles are all my Joys? Can it  
 “ be true, that you should reject me with  
 “ Scorn? Was it kindly done, to refuse Ad-  
 “ mittance to the Messenger of Love? Was  
 “ it like *Marcia* ; in whose Breast, I thought  
 Vol. III.                      Q                      “ Love

“ Love and Constancy made their Abode?  
 “ Is it possible? And, am I then deceived?  
 “ How shall I believe it, while I am able to  
 “ recollect the happy Moments, we employ’d  
 “ in the Extasies of Love? I remember well  
 “ your Vows, and tender Protestations; your  
 “ endearing Looks, and soft Embraces; toge-  
 “ ther with the gentle Sighs, and tumultuous  
 “ Raptures, of your Breast. Then, one Soul  
 “ seemed to animate us Both. But, why do  
 “ I cherish the Remembrances of my past  
 “ Happiness; since, they only encrease my  
 “ present Anxiety? I should rather wish to  
 “ renounce all Memory; and endeavour to  
 “ forget *Marcia*: Then, shall my Mind be  
 “ in Peace, again. Accuse not my future  
 “ Conduct: *Marcia* only is to blame, if ever  
 “ she lives forsaken by,

LUCIUS.

‘ *Lucius* waited long, to know the Success  
 ‘ of this Letter: But, no Answer came.  
 ‘ *Lavinia*, in the mean time, was industrious  
 ‘ to engage his Heart by the whole Power of  
 ‘ her Beauty, and the Pleasantness of her  
 ‘ Conversation. *Marcia*’s Unkindness helped  
 ‘ to improve *Lavinia*’s Charms; and in the  
 ‘ End, *Lucius* (tired with fruitless Expecta-  
 tions)

' tions) resigned himself to marry *Lavinia*;  
 ' When the News of this Marriage reached  
 ' the Ears of *Marcia*, her former Scorn for-  
 ' took her; and Rage, and Love, and Re-  
 ' sentment, over-powered all her Reason. In  
 ' her Phrenzy, she vowed the Unhappiness of  
 ' the distant Lovers. She immediately left  
 ' *Florence*; and, embracing the first Opportu-  
 ' nity of a Passage, she arrived at *Aleppo*, in  
 ' the Apparel of a Man. She soon found  
 ' out *Lucius*; who knew her not, through  
 ' her Disguise. She desired to impart her  
 ' Business to him, in private: *Lucius*, here-  
 ' upon, retiring with her into a separate A-  
 ' partment; she drew a Pistol out of her  
 ' Bosom, and shot him dead; then, with a  
 ' Dagger, she immediately stabbed herself to  
 ' the Heart.

' When I left the Place, *Lavinia* was in a  
 ' most deplorable Condition; insomuch, that  
 ' it was supposed, she would not long sur-  
 ' vive the sad Disaster. The mighty Dispute  
 ' amongst the Love-Casuits was; whom most  
 ' to blame? Some thought *Lucius* in the  
 ' wrong to marry, before he had seen, or heard  
 ' from, *Marcia*: Others blamed the whole  
 ' Conduct of *Marcia*: But, all agreed in  
 ' compassionating poor *Lavinia*.



N<sup>o</sup> 138. *Friday, July 17. 1719.*

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— *E cælo descendit, Γνωθὶ σεαυτὸν.*

JUVEN.

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**I**N the Eighth of May, \* I promised soon to open a fresh Parcel of Knowledge; which I shall, this Day, begin to distribute amongst my Disciples. I have already finished my Preliminary and Supplemental Discourses; whereby, I hope, I have prepared the Minds of many of my Countrey-men to take the Dye of Common Sense; that their Understandings may be engrained in Reason, and the Stains of Prejudice lost in the full and bright Tincture of sound Philosophy.

To change my Metaphor, and to give this Set of Lectures a proper Denomination, by which they may be distinctly remembred; I

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\* N<sup>o</sup> 118.

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shall call them the *Porch of Knowledge* : The which, I shall now open to my Disciples, as the immediate Entrance into the *Temple of Philosophy* ; into which I shall hereafter introduce them.

*SOCRATES* mentions a Story of *Thales*, one of the wise Men of *Greece*, to whom the Precept at the Head of this Paper is ascribed ; that, as he walked, one Night, with his Eyes intent upon the Stars, he fell into a Pit. Hereupon, *Thratta* (a smart, facetious Female) who attended him on this Occasion, said to him ; It is an unpardonable Oversight in you, to fix your whole Attention on the Heavens, so as to neglect more obvious Things of a nearer Concern, that lie beneath your Eyes, just at your Feet. *Thratta's* Raillery is a Lesson of Wisdom, that admonishes us, in our Pursuit of Knowledge, to begin with the Study of Ourselves ; before we carry our Searches on, to Contemplations more remote.

A compleat Knowledge of Thyself is the most solid Foundation, on which to raise the Superstructure of every other Kind of Knowledge. Know Thyself, therefore, in the first Place ; that is, make a diligent and exact Scrutiny into the Disposition and into the Integrity of thy several Faculties ; that

thou mayest judge, how compleatly they are qualify'd for the Discharge of their respective Offices; and observe, on the other Hand, the Defects, as the Weakness, Narrowness, or any other Imperfection, under which they may labour.

The Endowments of all Persons are not equal: And since, the Abilities of no Man can ever exceed the Degrees of Excellency and Perfection allotted to them by Nature; our first Care and Study should be to discover, and make a just Estimate of, the true Force of our natural Powers; and then, to enquire into the Improvements, they may be capable of; and how far they may be enlarged by, or what additional Strength they may receive from, Discipline. And, there is the greater Necessity to proceed in this important Scrutiny into Ourselves deliberately, by severe and impartial Reflections; since, on the Justness of our Observations herein, will depend the proper Use and Application of our several Faculties, as well as the Certainty of the Opinions, we shall (in any future Studies) adopt for Truths.

It is from the general Omission of this Self-Examination, that Mankind (almost universally) either misapply their Talents; or fall upon

upon wrong Methods of regulating and improving their Faculties; or run into various Absurdities; or lastly, take Appearances for Realities. Hence it is, that *Pumilio*, a light-timbered, dapper Youth, who might make an eminent Figure upon a Race-Horse at *New-Market*, would give any Price for a Commission to strut before a Company of Grenadiers. *Thersites*, who has a Genius admirably turned to excell in Languages, affects to expose his awkward Shape in Publick Dancings; and, instead of covering Himself with a *Domine*, dresses for Masquerades in the Habit of a Running-Foot-mah. *Philanthes*, who has all the Extravagancy of Imagination, that makes a Grotesque-Poet, instead of endeavouring to tame the Wildness of it by the Study of Logick or Mathematicks, enflames it by reading *Rablais* and *Orlando Furioso*. *Flavus*, who has a peculiar Talent for Mechanicks, and has a perpetual Jaundice in his Constitution, is unfortunately bent upon the Contemplation of Colours: and *Florio*, who ranges Nothing methodically, but a Cabinet of Medals, has of late turned his Head to Politicks, and aspires to regulate the State.

MOREOVER; since the Discoveries, we make by enquiring into and experiencing the Force,

and Extent, and Aptitude, of our Abilities, are of such Moment, that without this Knowledge we must remain under Uncertainties, with relation to all our future Attainments; it seems not sufficient, that we have once made a diligent Search into Ourselves: Because, we cannot be sure, that our Faculties continue in the same Condition, unless we perpetually renew our Enquiries about them. And the Necessity of recurring (from Time to Time) to a strict Review of our Faculties appears, not only from the Alterations, which Distempers, and other Accidents, may introduce; but even, from the slow Changes, that (like the Shadow upon the Dial) insensibly steal upon Nature, in her ordinary Course.

The successive and gradual Variations of Nature are visible, throughout the whole Creation; and may be observed in all Beings, whether Animate or Inanimate. But, to take a General View of them in Man, who is the Subject of my Discourse; How weak and inconsiderable are the Abilities of Infancy; equally infirm, in Body and in Mind! In the Seasons of Puerility and Adolescence, our Apprehension is only sufficient to observe what our Teachers point out to us, as it were with a Fescue; without being able to discern, whether the Notices,  
placed

placed before us, be True, or False. In the next Stage of Life, we grow Adult ; an Age, in which the Prejudices of Education begin to be confirmed, and we resolve to believe and to defend the Opinions and Conceits, inculcated by our Preceptors ; or which come recommended by the Authority of our admired Friends and Companions ; or which are espoused by a prevailing Party of Men. Then, we climb up into Manhood ; and (as from an Eminency) we look down upon our former favourite Notions ; and think of enquiring into the Validity of the Opinions, which before we implicitly adhered to, in the most positive manner. Now, we claim the Right of reasoning, and of judging, for our selves. Hence, Doubts begin to rise ; and we grow jealous of some latent Imposition or Collusion, in the Doctrines we have not examined. Such is the Dawn of Manly Sense ; and, as it rises with an Increase of Light upon the vain Fables of Nurses, the absurd Lessons of ignorant or dishonest Teachers, and the crude Notions of empty Companions ; the whole Crowd of visionary Ideas vanish, as Spectres are said to disappear before the Sun : And real Truths only remain visible, within the clear Horison of Reason. After this, there is nothing more to be expected

pected from Man, but to keep up and improve this Maturity of Sense, as long as the Vigour of Nature lasts; till his Abilities decay, towards the Evening-Twilight of Life.



N<sup>o</sup> 139. *Monday, July 20. 1719.*

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*Istud autem Γνωθι σεαυτόν, noli putare ad arrogantiam minuendam solum esse dictum; verum etiam, ut bona nostra norimus.*

CICERO.

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MY last Lecture did require a strict Attention in my Readers; to which I must beg leave, this Day, to subjoin Another, equally Philosophical; since (as it is the Sequel of the former) they will, by standing together, reflect a Light reciprocally on each other.

Now, because it generally happens, that the Morning of Life is wasted, before Men seriously enter upon the Study of Themselves; and yet, we can hardly be styled reasonable,  
before

before we have made some Progress in this important Knowledge: I advise my youthful Disciples, not to neglect the Task of Self-Examination, from the first Moment they begin to reflect, and to be conscious that they are endowed with Faculties, which rise above meer Sensation. The Powers of Reason should be summoned early, and commanded betimes upon Duty; that the Animal Life, which commences long before the Rational, may be shortened; and that, Men may enjoy the greatest Portion of their Time, in the Distinction and Dignity of their Nature.

Philosophy teaches us to compute the Life, the Age and Growth, of Man, not from his Birth, not by his Stature, nor bodily Strength, nor by the Perfection of his Limbs; but, from the Point of Time, in which he commences Rational; or is able (in other Words) to reflect upon his own Actions, his own Knowledge, and his own Abilities. Neither, are the specious Appearances of Reason to be allowed of, in this Philosophical Method of computing the Age of Man. Who knows not (for Instance) that the common Transactions of Business, and the ordinary Affairs of Life, may be carried on (by Persons bred in them from their Childhood) and brought to a

Conclusion

Conclusion, by habitual Forms and Modes of Acting, that can hardly be said to flow from any Degree of Reflection. Quotidianary Words, and Actions, and even set Forms of Thinking, which Education or Custom may have prescribed, do not rise above the Powers of Mechanism, more than the Soul of a Minstrel exerts it self, when his Fingers move regularly upon his Instrument, in his wonted Performances of Musick. Neither, does the ordinary Course of Conversation, of Reading, of Writing, or even of Speaking in Publick, give convincing Evidences, that any Person has begun a Rational Life. These Operations may be all performed, chiefly by the Assistance of the Animal Spirits, without the Intervention of Reason ; which is the Result of Reflection. And the Man, who has unfortunately compleated Thirty, or Forty, or perhaps Fifty Years, without employing his Faculties to nobler Purposes, is but a Sensitive Being ; an Animal, upon the Level with a managed Horse ; and has not so much as been born into the Life of a Philosopher.

THE Treasures of the Mind lie very deep ; buried under a confused Heap of Rubbish, thrown over them by Passions, Pleasures, Interests, Custom, Education, and other Enemies

mies to Reason. It is an *Herculean* Labour to remove this Lumber, and to clear the Soul of her Incumbrances; so as to come at the Riches, that lie concealed beneath this manifold Heap of Prejudices. And even then, it will not be easy to make a distinct Inventory of the Furniture of the Mind: Her various Riches will be found to lie in great Confusion; some accumulated, others dispersed, without Order, Connection, or Relation to one another; so that, a considerable Portion of her valuable Stores will escape the negligent and incurious Observer: And, even when they are discovered, a Quickness of Thought (like the Liveliness of an acute Sight) is necessary, to seize on the first Notices of them; Sagacity to pursue them, in all their Shapes; and Prudence, to make the proper use of them: Qualifications, which seldom concur, but in the advanced Season of Life. Lastly, Time and Leisure is required to clear up all Ambiguities; and Impartially to weigh the Objections, which are conceived and urged against New or Revived Speculations, through Prejudice or Interest; by which means many excellent Hints and Discoveries have been extinguished, with their Authours; and many kindling Truths smothered, before they could  
be

be raised into a bright Flame, and delivered to the Care of an Inquisitive Masterly Genius, who might be able to defend them, and bring them to shine out, in their full Heat and Splendour.

The Man, who searches diligently into his own Fund of Real Knowledge, and has nicely computed the Stock of Ideas, he has to set up withal in Philosophy, will not be satisfied with skimming over the Surfaces of Arts and Sciences; nor with dwelling only on the Fashionable Writings, so as to keep Pace with the Philosophers of his Age; but, will penetrate farther, and cut out his Passage through all the Obstacles, that would bar up his Communication with Truths; even though they lie never so far out of the ordinary Road, and never so remote from the Observations and Opinions of his Contemporaries. As he goes deeper into Himself, he will meet with fresh Mines; in which he will discover Veins of Knowledge, branching out diversly, and inserted into others; which though they spring not from the same original Sources, yet nevertheless, maintain a secret Correspondence among Themselves. But these curious Discoveries, indeed, cannot be made without the Assistance of certain Preparatory and Auxiliary Knowledges;

Knowledges ; nor, before we have familiarized our Minds to Attention, and Steadiness of Thought, by repeated Exercises, and a long Habit of Recollection.

The Understanding of every Man is, at first, but poorly furnished with a few Simple Ideas ; when in time, by long Reflection upon One or Two fruitful Hints, its Riches visibly encrease : Upon this Fund, we enlarge our Commerce ; and launch out after distant Truths ; steering our Course, through the wide Ocean of Errours, by the Compass of Reason. *Happy is the Man (says Solomon) that findeth Wisdom, and the Man, that getteth Understanding : For, the Merchandise of it is better than the Merchandise of Silver ; and the Gain thereof, than fine Gold : She is more precious than Rubies ; and all the Things, thou canst desire, are not to be compared unto her.*

Upon the Whole ; Multitudes of Men of great Abilities have lived useless to the World, merely for want of knowing, in Time, the natural Strength and the proper Improvement of their Faculties ; and, through not applying their Thought to the Investigation of the concealed Treasures of their Mind : And Many likewise, by a wrong Application of their Talents, have been able to propagate, and to  
authorize

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authorize such Falshoods and Superstitions and Inhumanities, as are the perpetual Bane of Society: So that, their perverted Abilities and Diligence have proved the Calamity of Mankind. A great Genius is a fertile Soil; and should be sown, early, with the most useful Seeds of Knowledge: Otherwise, it will be over-run with the insignificant, or the poisonous Weeds, that shoot up in Understandings, warmed by the Interests, the Prejudices and the Passions, of a vicious World. In this Cultivation, there are almost infinite Degrees: And, though the common Herd of Men (like the Vulgar Husbandman in Agriculture) stop short, and never think of exceeding the Improvements, to which they are limited by Custom; yet, a Person of a more than ordinary Capacity should run through all the Arts of Culture, to embellish the Garden of his Mind with Exotick, as well as Native, Curiosities; and should ransack every Season and every Climate of Philosophy, for any Plant or any Flower of Knowledge, that may be of use, or may prove an Ornament, to himself, or to his Countrey.

*Friday,*



Nº 140. *Friday, July 24. 1719.*

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*Sic, ubi fata vocant, udis abjectus in herbis,  
Ad vada Meandri concinit albus olor.*

*Nec, quia te nostra sperem prece posse moveri,  
Alloquor: adverso vocimus ista deo.*

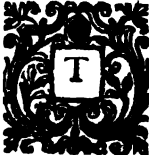
OVID. *Epist.*

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To the *FREE-THINKER.*

S I R,

*July 6. 1719.*

 HE lovely *Mira* is a Collection  
of Charms; a compleat System  
of Beauty: Her Humour, her  
Air, her Speech, her Person,  
and her Features, conspire to distinguish her,  
amongst the Daughters of *Britain*. I saw  
her; I admired her; and I loved her: Nei-  
ther, did I love in vain. *Cynthia*, through  
one whole Revolution, shone not upon a  
VOL. III. R Swain

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Swain more blest, than *Thyrsis*; and every  
 Morning in *May* opened to my Eyes, not  
 half so mild, not half so bright and bloom-  
 ing, as *Mira*. Successful, to the Fondness  
 of my Wishes; my growing Passion, flusht  
 by Hopes, did scarce admit a Fear. But,  
 Oh, how deceitful are the Joys of Lovers!  
 The Charming *Mira* disappointed my Visit,  
 one Evening; and left the following Billet  
 for me, which awakened me from my  
 flattering Dream of Happiness.

SINCE, the good Qualities, which soon and  
 effectually recommended you to my Esteem, have  
 been already rewarded by a Woman of Merit;  
 I must beg of you, that we may become  
 Strangers, for the future: For, I am firmly re-  
 solved, that the united Perfections of your  
 whole Sex shall never influence me to alter my  
 Condition with any Man, less a Novice in  
 Hymen's sacred Rites, than

MIRA:

WORDS cannot express the Concern, I  
 felt upon reading these Lines. *Mira* had  
 listened to malicious Insinuations; and  
 the

‘ the Possession of a vertuous Woman, for a  
 ‘ few Months, was adjudged sufficient to ex-  
 ‘ haust a young Man’s Affections ; or, at least,  
 ‘ to damp them to such a Degree, as to ren-  
 ‘ der them not worth the Acceptance of a  
 ‘ Virgin. What could I do ? Or rather,  
 ‘ What did I not attempt ? I sent, I wrote,  
 ‘ I visited, I haunted her ; but, all in vain.  
 ‘ She vanished still, as I appeared ; nor, ever  
 ‘ vouchsafed to make the least Reply to  
 ‘ my fond Expostulations, and my daily  
 ‘ Complaints.

‘ How often is the natural Current of our  
 ‘ Inclinations driven back, by a Tide of  
 ‘ Prejudice ? And how disproportioned do the  
 ‘ most beautiful Objects appear, through the  
 ‘ deceitful Glass of false Opinion ? If Youth,  
 ‘ and Faith, and an unsully’d Fame, could have  
 ‘ engaged the too nice Heart of *Mira* ; then,  
 ‘ had *Thyrsis* never been wretched. But, a  
 ‘ Lover’s Merit subsists wholly in the Opinion  
 ‘ of the *Fair*. *Mira* is lost ; and *Thyrsis* now,  
 ‘ left to count his Sighs, must hope, must  
 ‘ love, no more !

‘ This Morning’s Sun beheld the beauteous  
 ‘ Maid resign her Charms, for ever, to ano-  
 ‘ ther. All Nature seemed to smile on her

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‘ Nuptials, with auspicious Omens. The  
 ‘ ruddy Streaks of Light, which beautified  
 ‘ the Dawn, seemed to foretell the Blushes  
 ‘ of the Bride: The Sun rose with unusual  
 ‘ Lustre; rejoicing to run his Course, like  
 ‘ the Bridegroom coming forth from his  
 ‘ Chambers: The fresh Stillness of the Air  
 ‘ betokened the future Peace and Happiness  
 ‘ of the loving Pair: The flowery Fields  
 ‘ vied with their Nuptial Dress: The Birds  
 ‘ warbled out their Hymeneals: All was gay;  
 ‘ and Nothing sad, but *Thyrsis*. Neither, did  
 ‘ ungenerous Passions disturb his Breast; nor,  
 ‘ was his Grief of a malignant Nature. In-  
 ‘ deed, he often accused his own hard Fate;  
 ‘ yet, still he blest the lovely Bride; nor,  
 ‘ even encouraged one unkind Wish to *Da-*  
 ‘ *mon*; since, he now was Part of *Mira*. Un-  
 ‘ able to improve, and yet unwilling to  
 ‘ disturb, those Joys, he could not share;  
 ‘ *Thyrsis* retired into a solitary Grove: Where,  
 ‘ to sooth the Anguish of his Heart, and  
 ‘ justify his Sorrow, he addressed the follow-  
 ‘ ing Lines to the fortunate Ravisher of all  
 ‘ his Hopes.

To

To my successful R I V A L.

**T**HRICE happy Damon! to thy longing Arms  
Has Mira, now, resign'd her Virgin Charms!  
O, may she still improve thy rapturous Joy!  
For, never can her chaste Endearments cloy.

Thrice happy Lover! prize thy beauteous Store;  
Nor Heaven can grant, nor Mortal covet, more.  
And, when that Face (where blooming Innocence  
Unfally'd shines) less Lustre shall dispense;  
May Time, for every Charm be weakens there,  
With some new Vertue recompence the Fair:  
That so, thy riper Passion still may find  
Fresh Beauties, in her undecaying Mind.  
So, shall enamoured Mira find in Thee  
That Love, that Faith, she might have found  
in Me,

Thy Rival once, thy Rival now no more,  
Unenvied bids thee, all her Sweet's explore;

*'And, curst by thy prevailing Destiny,  
Still showers down Blessings on thy Bride and  
Thee.*

*Compelled by Fate, the Charmer I resign ;  
Nor will I, at thy happier Lot, repine :  
The Love of Mira has my Soul refined ;  
'And, from ungenerous Passions, purged my Mind.*

*Had Heaven bestow'd the glorious Prize on Me,  
'And You like Thyrsis lov'd, if that can be ;  
Imparadised within the Fair One's Arms,  
Blest in her Smiles, and Lord of all her Charms,  
Even then, reflecting on the Joys you lost,  
'A generous Sympathy some Sighs had cost :  
By my own Joys I should have guess'd your Pain,  
'And almost wish'd, you had not lov'd in vain ;  
To Fate alone have given the dear Success,  
Nor thought my Merit greater, nor yours less. °*

O! if a *Wretch*, dead-frozen by *Disdain*,  
 Can e'er by sunny *Love* be warm'd again ;  
 Then quickly, *Heaven*, bright *Mira's* *Loss* repair  
 By some kind *Nymph*, Compassionate as *Fair*.  
 May *Mira's* milder *Glances* arm her *Eye* ;  
 Her *Cheeks*, may *Mira's* modest *Crimson* dye ;  
 Her *Smiles*, may *Mira's* winning *Sweetness* grace ;  
 And *Mira's* *Lillies* blossom in her *Face* :  
 The same her *Features*, be her *Mind* the same ;  
 And *Mira's* *Vertues* add to *Mira's* *Frame*.

Then, to compleat the *Workmanship* divine,  
 Give her a *Heart* as true and fond as mine :  
 With mutual *Flames* our faithful *Bosoms* warm ;  
 Let her like *Thyrsis* *Love*, like *Mira* *Charm*.  
 I ask no more ; in *Love* compleatly blest,  
 Let *Avarice* and *Ambition* take the Rest.

' THE charming *Mira* needs not blush, I  
 hope, to find herself discovered in so re-  
 spectful a Manner ; when I inform you, that

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‘ *Mira* and *Miranda* are the same. A Flame,  
 ‘ so pure as her bright Eyes have lighted up,  
 ‘ may still be cherished without Blame : Nor,  
 ‘ can my just Esteem for her great Merit be  
 ‘ any Wrong to *Miranda*, to *Damon*, or to  
 ‘ myself.

‘ The Publication of these artless Lines  
 ‘ will be solely attributed to a neglect in  
 ‘ Mr. *Free-Thinker*’s ingenious Correspondents,  
 ‘ on the Occasion of *Miranda*’s Marriage.  
 ‘ Rather let the Dictates of an unpracticed  
 ‘ Muse sink into Oblivion, together with that  
 ‘ successful Passion, which gave Birth to them,  
 ‘ than suffer them to interrupt your more  
 ‘ useful Studies; which so much oblige and  
 ‘ edify the reasonable World, and in particu-  
 ‘ lar, S I R,

*Your profest Admirer,*

THYRSIS.

*MIRANDA* gave Notice, \* in the  
 last Letter I received from her, that  
 she was to be married on the Sixth  
 Instant. I have, since then, received  
 several Letters with Verses, to celebrate  
 her Nuptials; which are very much to her  
 Honour, and to the Credit of her Lovers.

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\* N<sup>o</sup> 136.

There is a peculiar Spirit of Gallantry in the Passion, with which she inspired her Admirers: At the same time, that each expresses a sensible Concern for his own Disappointment; they all conspire to wish her Happiness, with their fortunate Rival. I have not Room to insert their several Performances; and the Reason, why I have fixed upon that of *Thyrsis*, is because he seems to be the most tender-hearted of all the complaining Candidates.

I know, my Readers are very inquisitive about the Lady, who has held this long Correspondence with me; and, many still imagine the Whole to be an Invention of my own: But, I must once more assure them of the Contrary. The several Letters of *Miranda* came to me in the same Female Character; and I am as much at a Loss, as any of my Readers, to guess who this fair Pupil of mine may be.





N<sup>o</sup> 141. *Monday, July 27. 1719.*

Καίτοι μὲν πανήριος, ὃς αὐτῷ πάντα νοήσῃ.

Ἐσθλὸς δ' αὖ καλῶν, ὃς εὖ εἰσὶντι πύλαι.

HESIOD.



Have rais'd the \* First Column of the *Porch of Knowledge*; and, I own, I am impatient to erect the Second: This done, I shall allow my Scholars a sufficient Leisure to study the Characters inscribed on these Two Pillars, before I make any farther Advances in this Philosophical Piece of Architecture.

UPON a diligent and impartial Enquiry into Ourselves, we shall find that a Mind, rightly qualify'd for the Reception of Truth, should be capable of taking the Representa-

\* N<sup>o</sup> 138, 139.

tions and Images of Things set before it, in as lively, as distinct, and exact a Manner, as a Mirrour of fine Glass (exquisitely polished and adjusted) reflects the Objects presented to it, without any Alteration. A wrong Mind, like a false Glass, does either magnify, or diminish, the Figures of Things; or, possibly, it multiplies or lessens their Number; or inverts their Situation, or confounds their natural Order: Sometimes, it falsifies the Proportions of an Object, breaks all its Symmetry; divides Parts, that are connected; and connects those, which in Reality are divided. And, as we may observe in a Glass, that is either not truly wrought, or the Metal of which is stained with some Tincture in its first Composition, perhaps by the Design of the Artisan; that, it will always cast its own inherent Falsity, or complexional Colour, upon the various Forms it reflects; so an Understanding, discoloured or debased by any Alloy or impure Mixture, casts its false Glosses and Misrepresentations on all the Notions and Images, that come under its Observation.

Moreover; a just and faithful Apprehension gives no adventitious Lustre to dark, nor any imaginary Beauty to deformed, Originals: Neither does it tarnish, or sully, or darken Originals,

Originals, which in themselves are fresh, or fair, or bright. Lastly; a sound Understanding does not encrease or diminish the Motion of any Objects, nor shorten or lengthen their Distance, nor extend or contract their Dimensions; neither does it enliven dead Pieces, or deaden the Activity of Beings full of Life and Spirit: But, all the Representations, rising in the intellectual Mirrour, do (in all Respects) compleatly and precisely resemble, and correspond with, the Originals, of which they are the Types.

Such is the Mind happily qualify'd to receive the sublime Truths of Philosophy, in their real Shapes and Colours; and to reflect upon them without deceiving others, or being itself deceived: Such a Mind alone admits of Impressions, which are at once just and strong; and, when it is thoroughly clear in the Discernment of them, is enabled to communicate them distinctly, and as it were to point them out by proper Language, to inferiour Understandings, who (of themselves) comprehend Things but darkly; and yet, are able to make considerable Improvements, and to see clearly, when they are enlightned by the Instructions of a superiour Genius.

As

As it is very rare to find a Glass, that does Justice unexceptionably to Objects, in every nice Circumstance; so likewise, is it yet more uncommon to be blest with an Understanding, in which all the Representations of Things are absolutely adequate to the Forms themselves. But, notwithstanding this exquisite Justness of Conception is granted to very few (if to any) Mortals; yet, should it be the Ambition of every Lover of Truth, to endeavour to approach this Standard of a Right Apprehension, as near as the Perfection of his Nature will allow.

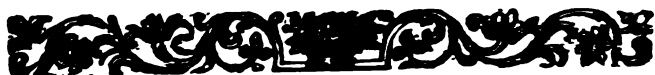
THE Philosopher *Heraclitus* was famous for saying, that he searched into, and consulted Himself, on all Occasions; that he was Self-taught; and traced out the subtil Operations of Nature, by observing the Appearances or the Result of them, in his own Mind. This Habit of Reflection gained him so great a Veneration, that the Historians speak with Admiration of his great Authority amongst the People. When his Fellow-Citizens of *Ephesus* banished his Companion *Hermodorus*, who had governed their Affairs with the greatest Wisdom; he declared it to be his Opinion, That all the Adult *Ephesians* merited Death: And, that the City should be left  
to

to the rising Generation; since there was hopes, They might receive Instruction : But, that he despaired of the Citizens of Maturity, who had consented to banish their Benefactor for no other Reason, but because he was the best Man amongst them. *Heraclitus* disdained to be the Law-giver of this degenerate People, who could not bear the Presence of Men of great Abilities and Vertue, in their City; rightly judging, that the same Perverseness and Narrowness of Mind, which made them jealous of entrusting Men of Sense and Merit with the Government, would very probably defeat all his Counsels, and obstruct the Influence even of the wisest Laws. Therefore, he retired to the Temple of *Diana*; and thought it more honourable to play there with the Children, than to sit at the Helm of Government with their abandoned Fathers.

The World was once blest with an Emperor, who professed Philosophy : He (as it appears by his Excellent Writings) endeavoured to rectify his own Mind, by the continual Observation of what passed within it; and, by this means, to found the Knowledge of Men and Things, and the Government of the World, in the Government and Knowledge of himself. In Him, - was Wisdom honoured;  
and

and in Him, was actually seen, what *Plato* was thought extravagant for imagining. That Philosophy could even cast a Lustre upon Majesty, and give an additional Dignity to the greatest Prince. But then, it is to be lamented, that the Reign of the Imperial Philosopher, *Marcus Antoninus*, was not sufficiently to shew, how happy Society might be made under such a Governour. The speedy Defection from the Precepts of Philosophy under *Commodus* (countenanced by his dissolute Manners) shewed, the Multitude were not, in a small Compass of Time, to be made so thoroughly acquainted with the Charms of Wisdom, as to reject sensual Enjoyments, for the refined Pleasures of Reason; which are the sublime and elegant Satisfaction only of Persons, who are (from Reflection) conscious of their own Worthiness, and of their Pre-eminence over the Unthinking Part of Mankind.





N<sup>o</sup> 142. *Friday, July 31. 1719.*

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Τὰς μαθηματικὰς ἀποβλέπει μὲν πρὸς τὸν ἄλυσιν καὶ  
τὴν σιλήνην, τὰ δ' ἐν τοσὶ πρᾶγματι παρῶν.

DIAGEN. *Sinop.*

---



§ S it is not in the Power of Art to  
express an exact Mathematical  
Line; so, probably, no Human Un-  
derstanding ever came up to the  
Justness of Apprehension, I have described.  
Nevertheless, the Standard ought not to be  
altered, and brought down to our Imperfec-  
tions; since, the most finished Model should  
always be proposed as a Pattern: And, there  
must be a fixed Point of Perfection settled,  
before we can calculate the Degrees of Defi-  
ciency or Variation from it, in our own, or  
others, Understandings. There are First, Se-  
cond, and Third Rate Capacities; from which  
we may count downwards through the lower  
Orders,

Orders, till we descend to Minds almost wholly destitute of Apprehension, and which reflect no Resemblances of the Objects presented to them. These Things considered, I thought it necessary to give my Disciples an Idea of a Right Understanding; to the Accuracy of which every Free-Thinker should endeavour to approach, as near as he can. There is no Danger of my Scholars learning to think too justly, or (in my Phrase) too Freely; nor, that Men will too nicely examine into the Truths of Philosophy; nor, that they, who are naturally unqualify'd, will labour beyond their Strength after an Excellency, which is set far out of their Reach.

Every Eye is not made to discern all visible Objects, nor to bear every Degree of Light; neither, is the Mind of every Man formed to conceive all intelligible Notions: and, yet every Eye, that has the ordinary Power of Sight, sees sufficiently for a Thousand common Uses, and the weakest Sight may be assisted by Glasses: In the like manner, there are few Apprehensions, which may not be brought to conceive many useful Truths rightly.

There are Understandings, which are by Nature formed incapable of making Advances in Knowledge, answerable to the reasonable

Desires of the Will, even with the Assistance and Direction of the ablest Teachers. Such limited Capacities are not qualify'd to enlarge the Bounds of Philosophy; to explore the unknown Regions of Learning; to discover what remains yet to compleat Arts and Sciences; nor, even to win back lost Provinces of Knowledge, from the Encroachments of Ignorance. However, these subordinate Understandings, in their several Ranks, not only may be, but actually are, serviceable; when, by a previous Self-examination, they apply their Attention to such Portions of Learning, as lie level to their Abilities, and come within the Sphere of their Activity. Though their Speculations are confined within narrow Boundaries, yet there is still sufficient Employment for their Ingenuity, by studying to perfect and clear up their Notions on such Subjects, as fall within their Comprehension. The Glory of New Inventions belongs but to Few; the Praise of adding to them may be acquired by Many: And he, who cannot extend his Thought to great and general Views of Knowledge, may be very accurate in some particular Study. It is not for every Musician to enrich his Art with original Compositions;

sitions ; though, he may learn to perform on a particular Instrument, to Perfection.

Thus, in the Intellectual World there are Objects, Scenes and Prospects, to employ the Variety of Understandings, suitable to their several discerning Faculties ; either, as the Sight of the Mind is strong or weak ; or, as it sees Objects distinctly at a Distance ; or, can only distinguish Those, which are near. The Philosopher of an open, dilated Genius may, safely, launch out into the boundless Expanse of Thought ; and range with Pleasure through the vast Regions of Speculation ; in which, a little Genius would be lost. Standing as it were in the Center, the Man of Genius views the Immense Ocean of Space, to which Nature has decreed no Bounds. He contemplates the Line of Duration, without any End forward, and backward without any Beginning. Where the Penetration of the Eye fails, he calls in the Assistance of Glasses, by which he is enabled either to discern the minuter Curiosities of Nature ; or to lengthen out his Sight through Tracts of *Æther*, and to survey the Enclosures in Space, set out into Worlds, behind which unnumbered Worlds exist, out of the Jurisdiction of Human Knowledge.

It is in Philosophy, as it is in Trade : There are (and it is fit there should be) Wholesale and Retail Dealers, in the One and in the Other. The great Merchant does not attend to little Advantages ; and the Philosophers of Superiour Faculties, and of the most universal Knowledge, frequently overlook the ordinary Powers and Materials of Nature, and the more common Methods of employing them ; so that, by omitting to apply the more obvious Parts of Knowledge to the Uses of Life, they frequently fail in consummating the glorious Projects, of which they had planned out the first Design. Here then, properly comes in the Assistance of Persons, whose Studies have not lead them into the Mazes of general Science ; but, whose whole Observation has been confined within a narrow Compass, and the Forces of their Mind contracted into one Point of Attention. They (as they respectively apply themselves) are able to reduce into Practice the large speculative Notions, which Men of refined Spirits, and of a comprehensive Thought, are obliged to leave to their Ingenuity in Mechanics.

When, upon the Proposition, mentioned in my Hundred and Eleventh Lecture, *That Water*  
*ter*

*ter will rise almost to the Height of the Fountain-Head in a Crooked Tube,* large Pipes of Lead were at first made use of to convey Water through the Streets ; in time, Artists of inferior Knowledge improved upon this Invention, by introducing bored Elms to be laid under ground ; which were neither so expensive, nor subject to so many Accidents, as Tubes of Metal ; reserving the Leaden Pipes for the small *Feathers*, laid into the several Houses. The late Mr. *Savery* likewise, though he has merited largely from Posterity by the Invention of an Engine, to perfect which he was encouraged by a Law in his Favour ; Nevertheless, through his want of Knowledge in inferior Workmanship, he was not so happy as to succeed in completing his fine and useful Project of raising and discharging Water out of the deepest Mines, by the Force of Fire, so as to prevent all Inundations of the Works under ground. Whereas, since his Decease, a Person, who was possibly not capable of forming such a Project, but yet had good Experience in Works of that Nature, has reduced his whole Design into Practice, and perfected this curious Engine so far ; as to make it of extraordinary Service, for throwing up Water on all Occasions.



N<sup>o</sup> 143. *Monday, August 3. 1719.*


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—— So. Moveo. Ch. Video; sed nil  
promoves.

TERENT.

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Mr. FREE-THINKER, *July 15. 1719.*


 IVE me Leave to recommend  
 to your Consideration a Subject,  
 which may instruct one Part of  
 your Readers, while it diverts  
 the other. The Subject, I mean, is *The*  
*wrong Turn, many Persons give to their*  
*Industry.* I know an honest Gentleman,  
 who has lived upon Promises, till he is  
 Grey; and is grown Withered in the fruit-  
 less, assiduous Search of a Publick Employ-  
 ment. He is a Man of very moderate  
 Parts; of a Mercantile Education; but, dili-  
 gent to a Prodigy; and is already blest with  
 a competent Fortune. With these hopeful  
 Talents,

‘ Talents, he could not have failed of raising  
 ‘ a great Estate in a Nation of Commerce,  
 ‘ had he bent his Industry and Ambition to  
 ‘ shine upon the *Exchange*. But, Alas! he  
 ‘ has broken his natural Rest to attend Levies;  
 ‘ had the Misfortune to be whispered by a  
 ‘ Lord Treasurer; and unluckily (about seven  
 ‘ Years ago) his Name was publicly annexed to a  
 ‘ Good Place, by a Mistake in the  
 ‘ *Post-Boy*.

‘ Since the fatal Publication of that flattering  
 ‘ Article of false News, he has doubled  
 ‘ his Misapplication; And at present, he sits  
 ‘ up Three Nights in a Week, poring over,  
 ‘ and transcribing out of, Books and Papers,  
 ‘ what can never be of the least use to himself,  
 ‘ or any Body else. His Family, who  
 ‘ are Witnesses of the Fatigues he undergoes,  
 ‘ and are told by him, his Labours tend all to  
 ‘ the Service of the Publick, are amazed that  
 ‘ his Merit should go unrewarded; and impute  
 ‘ the long Neglect of him to the Corruption  
 ‘ and Ignorance of the Great.

‘ The Man has a Formality in his Behaviour,  
 ‘ and a Severity in his Countenance,  
 ‘ which the Vulgar mistake for Wisdom; He  
 ‘ lives, deceived into the same Opinion by  
 ‘ their Applauses; carefully avoiding such

‘ Company, as might awaken him out of this  
 ‘ Dream of his Abilities. He had once the  
 ‘ Misfortune to print a Twelve-Penny Speci-  
 ‘ men of his Labours, which brought an Ex-  
 ‘ planation upon his Ingenuity, no way to his  
 ‘ Advantage ; though I hear, he has the Judg-  
 ‘ ment of his Barber still on his side. Pray,  
 ‘ Mr. *Free-Thinker*, undeceive this Indefatiga-  
 ‘ ble Gentleman, by letting him know, as he  
 ‘ pretends to a Publick Spirit, that his Dili-  
 ‘ gence might prove extreamly advantageous  
 ‘ to himself, and not usefess to Society,  
 ‘ would he humble his Thoughts to their  
 ‘ proper Pitch: Whereas, by his present Ap-  
 ‘ plications, he may grow blind ; but, never  
 ‘ famous or wealthy.

‘ The Son of *Sirach* has finely set forth the  
 ‘ Usefulness of the inferiour Occupations, in  
 ‘ Life ; in order to take Men off from Pur-  
 ‘ suits, which are not suitable to their Con-  
 ‘ dition or Education. After a very elegant  
 ‘ Description of several Mechanical Trades,  
 ‘ he says ; *All these trust to their Hands ; and*  
 ‘ *every one is wise in his Work. Without these,*  
 ‘ *cannot a City be inhabited. And they shall not*  
 ‘ *dwell where they will, nor go up and down.*  
 ‘ *They shall not be sought for in publick Counsel ;*  
 ‘ *nor sit high in the Congregation : They shall not*  
 ‘ *fit*

N<sup>o</sup> 143 *The FREE-THINKER.* 281

‘ sit on the Judges Seat, nor understand the Sentence of Judgment : They cannot declare Justice and Judgment ; and they shall not be found where Parables are spoken. But, they will maintain the State of the World ; and their Desire is in the Work of their Craft.

‘ Before I conclude, I must farther intreat you, for the Good of the Community, to admonish all the plodding, indocil Incumbents over Folios, not to waste their Time and their Money, henceforward, upon Books ; but, to provide themselves with proper Tools and Instruments, to answer the Purposes of Nature, by *trusting to their Hands*, and relieving their Brain from Studies, to which they were never destined. I am,

S I R,

*Your Obedient Servant and Well-wisher,*

J. T.

I POSTPONED the Letter of this ingenious and friendly Correspondent to this Day ; foreseeing, it would farther illustrate the Doctrines inscribed on the \* Two Columns, I

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\* N<sup>o</sup> 138, 139, 141, 142.

have

have newly finished. As this (to the best of my Remembrance) is the first Sample, I have yet received, of the good Sense of Mr. J. T. I make it my Request to him (for my Emolument, and his own Improvement) that he will frequently look into himself and others; and transmit his Observations, of every Kind, to me.

This Gentleman's Letter plainly shews, how necessary it is for every Man to become acquainted with himself, that he may not bowl through Life with a wrong Bias. A diligent Hand doth not always make rich. The abovementioned mistaken Man is laboriously idle; the more Pains he takes, the less he thrives; and, unless he can learn to know himself, he is in a fair way to impoverish his Family, by the Sweat of his Brows.

But, beside the foresaid Misapplication, there is another sort of faulty Diligence, which is as impertinent, though not so common, as the former. How many Men are there of incredible Application, whose whole Ambition is to excell in Trifles, as difficult, as they are useless? One shall practice incessantly to acquire the Habit of striking a true Circle, by the Gauge of his Hand; Another, to gain the  
the

the Knack of flinging a small Grain through the Eye of a Needle; and a Third pride himself upon the Renown of being able to lead a Flea captive in Chains: When, with the same Industry, rightly employ'd, each of these Virtuosos might have grown eminent in some useful Dexterity.

There are, likewise, some Persons of overabundant Care, who for want of previous Reflection, give themselves up to a superfluous Diligence; and labour, without Relaxation, to accomplish what is already done to their Hands. I remember to have heard of a remarkable Instance of this Kind of Folly in a zealous Protestant, in the Reign of King *James* the Second. When the Popish Priests began to appear openly in their Habits, in the Streets of *London*; he concluded the *English* Bible would not only be soon excluded the Churches, but totally destroy'd, in a short time. Therefore, in the Sincerity of his Heart, he set himself the Task of transcribing every Day a Portion of the *Canonical* Books: And, when he had finished his Work, he communicated to a Friend the great Service, he had done to Religion; shewed him his Manuscript, and said; he was going to bury it

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it secretly under Ground; in hopes, it might in future Times be providentially brought to Light, when all the other Copies were reduced to Ashes. Hereupon, his Friend asked him; whether it would not have cost him less Pains, and answered his Intentions more fully, to conceal a Number of printed Bibles in different Places? To which, the poor Man reply'd, with Astonishment; That he never thought of the Expedient.





Nº 144. *Friday, August 7. 1719.*

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*Utile dulci.*

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**I**T is said of the late Duke of *Buckingham*, who was famous for being equally lavish of his Wit and his Money, that when he invited a sprightly mixt Company to dine with him, he would often have a concealed *Amanuensis* to take Minutes of the Table-Talk; that, in the Evening, he might divert his more intimate Companions with the several Digressions, Incoherences, and odd Notions, which were started at Dinner. It happened one Day, (as my Story goes) that one of the Guests, who was a Chymist, while he was over-eager in an Argument, eat Salt with Powdered Beef, which the Rest of the Company thought had lain, too long, in the Brine. Hereupon a Musician, who sat over-against the Chymist, asked him; if he could give a Reason for his extraordinary

extraordinary manner of Diet : The Virtuoso (thinking it a Reflection on his Profession to seem ignorant in the Use of Salts) reply'd; the Beef was over-seasoned : And, a general Laughter arising upon his Answer, he gravely added; That Salt Beef, eaten with Salt, was as fresh as fresh Beef; and, in some Respects, fresher : This Aphorism, when it came to be read at Night, was (for the Singularity of it) thought worthy to be recorded, as a standing Jest upon the Adepts.

This Practice of the Duke's might be improved, to very good Purpose, in the Evening-Conversations of ingenious Men ; who, in the Run of Discourse, often strike out Observations, which they would be glad to recollect, the next Morning. To explain my self, by an Example : Six Gentlemen (well met) sat, one Evening, over a moderate Bowl of Punch. ' A Standish and a Sheet of Paper  
' lying on the Table (says *Bianco*) will be  
' no Interruption to Good Fellowship : Who  
' knows, but we may give the *Free-Thinker* a  
' Holiday, by throwing one Hour's Conversation into some Method ? We have not  
' studied, to converse only like Brocaded  
' Things. Do we not know, that Men accustomed to Think, can raise useful Reflections

‘lections out of the slightest Hints?’ The Motion was agreed to: When *Fidelio* proposed, for a Trial of Skill, that every other Person should tell a short Story; upon which, his Right-hand Man should be obliged to furnish some uncommon Remarks. This Motion was likewise assented to; and they drew Lots: Whereby, it was *Bianco*’s Chance to begin with a Story; which he introduced in the following Manner.

‘ I congratulate my self doubly upon the  
 ‘ Favourableness of my Lot; first, in that the  
 ‘ labouring Oar does not lie on me; and  
 ‘ next, that I have a Partner, whose Inven-  
 ‘ tion can adorn the most barren Subject.  
 ‘ Therefore, I shall not have recourse to either  
 ‘ History or Fiction, for a Story fraught with  
 ‘ Instruction; but, give you a late Incident in  
 ‘ Low Life (the Truth of which I can at-  
 ‘ test) seemingly of little Significancy.  
 ‘ About the time of the late unnatural Rebel-  
 ‘ lion, there were Two Foot-Soldiers in *Ire-*  
 ‘ *land*, who, upon a Rejoicing Day, were  
 ‘ greatly distressed for want of Powder,  
 ‘ to express their Joy. To their Misfor-  
 ‘ tune, they contrived to get, by Stealth,  
 ‘ into the Magazine belonging to their Bar-  
 ‘ racks; Where, finding no loose Powder;  
 ‘ One

‘ One of them had the Ingenuity to pierce a  
 ‘ Barrel, with a red-hot Iron : Instantly, the  
 ‘ whole Store of Powder was blown up ; and  
 ‘ Both the poor Wretches destroyed.

‘ I am pleased, says *Euphues*, to observe  
 ‘ the struggle there is between Mirth and  
 ‘ Compassion, in all your Countenances, upon  
 ‘ this ridiculous Disaster. But, my Friend has  
 ‘ set me a Task, of which I know not how I  
 ‘ shall be able to acquit my self.’ Then,  
 ‘ pausing a while, he said ; ‘ We need not be  
 ‘ very much surpris’d at the aukward Ingenuity  
 ‘ of this simple Fellow, if we consider ; that  
 ‘ Politicians, Courtiers, Divines, Lawyers,  
 ‘ Physicians, and Merchants, are often guilty  
 ‘ of as obvious and fatal Oversights, in their  
 ‘ different Ways of Reasoning. How many go  
 ‘ to work with improper Tools ? How many  
 ‘ think by Halves ; and (like the Soldier) do  
 ‘ not see an Inch before them ? How many  
 ‘ Controversialists (of late) have blown up  
 ‘ the Cause, they undertook to defend ? In  
 ‘ a word ; every rash, inconsiderate Man runs  
 ‘ a red-hot Iron into a Barrel of Gun-Pow-  
 ‘ der.

When these Two Gentlemen had received  
 the Thanks of the Company, *Irenarchus* took  
 his Turn next, saying : ‘ I shall follow the  
 ‘ Example

' Example of *Bianco*, by taking likewise a  
 ' Story in Low Life, to which I happened  
 ' to be a Witness; and I question not, but  
 ' my Right-hand Man will answer our Expec-  
 ' tations, in animadverting upon it. On the  
 ' Eighth of *June* last, there was an Execution  
 ' of Five Malefactors; and a Surgeon ob-  
 ' tained one of the Bodies, to be dissected.  
 ' The Body was convey'd to his House;  
 ' though not so privately, but some of the  
 ' Populace got Notice of it; and the Widow  
 ' of the Deceased was soon informed, where  
 ' the Corps of her very late Husband lay.  
 ' The Woman came immediately to the Sur-  
 ' geon's House, attended with a clamorous  
 ' Retinue, to rescue the dead Body of her  
 ' Husband from the Terrours of Anatomy.  
 ' The Surgeon, thinking she might be mista-  
 ' ken, suffered her to go up into the Garret  
 ' to view the Corps. She immediately  
 ' threw herself upon the Body, embracing  
 ' and kissing it, with the utmost Signs of  
 ' Grief and Fondness; and was not forced  
 ' from it, without great Difficulty. In the  
 ' mean time, the Family being apprehensive  
 ' of Mischief from the unruly *Posse*, without-  
 ' Doors; they gave the poor Woman a Shil-  
 ' ling to assuage her Passion, and send her

away in better Temper. Hereupon, her  
 Countenance instantly changed; she spit in  
 her Hand; put the Money into her Pocket;  
 and said, *It was the only Shilling, she had ever*  
*got by him, since her Marriage.* She consent-  
 ed to let them use the Body, as they  
 pleased; and promised to come, the next  
 Day, to see the Operation.

My Leader's Narration (says *Laertes*) has  
 justly thrown a Mixture of Indignation and  
 Surprise into your Smiles. The strange, and  
 almost incredible, Behaviour of this Wo-  
 man, brings to my Mind some Reflections,  
 I have formerly made upon Mankind. Per-  
 sons of refined Spirits and sublime Notions,  
 and whose Birth and Education has placed  
 them too high to look into the Meanesses of  
 their own Species, cannot readily conceive  
 there should be such a Vulgarly in Human  
 Nature, as has been shewn us by *Irenarchus*.  
 On the other Hand; base, degenerate Souls,  
 bred in Ignorance and Dishonour, are inca-  
 pable of comprehending the Excellencies  
 and the Sublimities of an Heroick Mind:  
 And, when such Earthlings hear, or read, of  
 a gallant Action or a noble Passion, they im-  
 mediately conclude it to be all Romance;  
 invented to lead the Credulous out of the  
 Practice

N<sup>o</sup> 144 *The* FREE-THINKER. 291

‘ Practice of the World. Thus, one Part of  
 ‘ Mankind is placed, as it were, out of Sight  
 ‘ of the Other : And the Philosopher only,  
 ‘ who reflects much upon the Vertues and the  
 ‘ Vices of Men, can distinctly discern the  
 ‘ Two Extremes of Life.

These Two Gentlemen were, likewise, applauded for their Performance : And, when the Company had drank round, *Fidelio* began, as follows. ‘ The Story, which occurs to  
 ‘ me, is in High Life : Nevertheless, it shall  
 ‘ not rise in Dignity above either of the Two  
 ‘ foregoing Pieces ; that my Associate may not  
 ‘ be deprived of the Glory of throwing out  
 ‘ useful Reflections, on no important Subject.  
 ‘ A Correspondent of mine in the *Northern*  
 ‘ Parts of *Europe*, in one of his Letters, entertained me with an Account of some  
 ‘ Rope-Dancers, that came (last Winter) to  
 ‘ the City, where the Court then resided.  
 ‘ These Vagabonds had the Honour to shew  
 ‘ their Feats of Activity before the Sovereign  
 ‘ of the Countrey : And, his Majesty being  
 ‘ highly delighted with their Performances ;  
 ‘ the Nobles likewise, in complaisance to  
 ‘ their Master, attended these Exercises : But,  
 ‘ their Hearts were sorrowful, when they perceived their Prince took a particular Liking

‘ to these Foreign Agilities. And why?  
 ‘ Truly, because they feared his Majesty  
 ‘ would oblige them, at the Hazard of their  
 ‘ Limbs, to learn to dance upon the Ropes,  
 ‘ for his Diversion.

‘ You have justly applauded this short Ar-  
 ‘ ticle of News with a genuine, unmixt  
 ‘ Laughter; says *Eufrapelus*. I can hardly  
 ‘ perswade my self to interrupt your Mirth  
 ‘ with any thing serious upon it: However, to  
 ‘ conform to Rules; What endless Fears and  
 ‘ Jealousies must alarm the Subjects of a De-  
 ‘ spotick Prince, who is no great Philoso-  
 ‘ pher! They die beneath his Frowns; and  
 ‘ they live in Terrour under his Smiles:  
 ‘ There is no certain Method of softening the  
 ‘ One, nor of fixing the Other; since, they  
 ‘ are both influenced by the Capriciousness of  
 ‘ a Will, that acts without Controul. The  
 ‘ *Grandeess*, who are more immediately under  
 ‘ his Eye, are in more conspicuous Danger  
 ‘ than the inferiour People, who escape his  
 ‘ Notice. All are Slaves alike; and the No-  
 ‘ bleman is but the Fore-Horse in the Team.

*Monday,*



N<sup>o</sup> 145. *Monday, August 10. 1719.*

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*Nil nostri miserere? mori me denique coges?*

VIRG.

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*To the FREE-THINKER.*

S I R,

*July 30. 1719.*

Y how much the Soul is more  
noble and generous, by so much  
is the Force of Passion more dan-  
gerous. There lived not a bra-  
ver Man, than *Dorillus*: His Sense, his Good  
Nature, and his Affability, highly recom-  
mended him to all, who knew him. In  
the Field, there was not a more intrepid,  
nor a more judicious, Officer: Affectionate  
towards his Friends; diverting and instruc-  
tive, in his Conversation. The only Un-  
happinefs of his Life was, his adoring the  
only Woman, that disregarded him. As  
his Admiration and Love, so her Scorn and

T 3

‘Aver-

‘ Aversion, increased: Till at last, she told  
 ‘ him; if he would make her happy, he must  
 ‘ resolve never to see her more. He vowed;  
 ‘ Then, she should be happy; And, imme-  
 ‘ diately withdrew. He no sooner came into  
 ‘ his own Apartment, but (the Lady’s Un-  
 ‘ kindness over-powering his Reason) he writ  
 ‘ the following Letter; and sent it by his  
 ‘ Servant.

CRUEL EUDOSIA,

‘ **T**HE unfortunate Dorillus has effectually  
 ‘ performed his Promise, and secured your  
 ‘ Happiness. In the agreeable Moment, you shall  
 ‘ read This, I am struggling with the Pangs of  
 ‘ Death. The same Hand, that guides the Pen  
 ‘ in these Lines, will, before you have perused  
 ‘ them, guide a trusty Sword, to the Part where  
 ‘ all my Torments dwell,

‘ O, Eudosia, you have made my Sufferings  
 ‘ great; but you have taken Care, they should not  
 ‘ be lasting! I bless my Destiny, pronounced by  
 ‘ you; since, it relieves me from the Unkindness of  
 ‘ One, I loved beyond all the Joys of Life. My  
 ‘ latest Wishes are, that your Merit may make  
 ‘ you happy with a Man, worthier of your Af-  
 ‘ fections, than

DORILLUS.

‘ The Lady having run her Eye hastily  
 ‘ over the Letter ; the Servant, who brought  
 ‘ it, was instantly dispatched away, to pre-  
 ‘ vent his Master’s Purpose : But, Alas, too  
 ‘ late ! For, he found him dead, upon his  
 ‘ Sword. When the unwelcome News was  
 ‘ carried back to *Eudofia*, her Heart was trou-  
 ‘ bled beyond Measure, and her Eyes over-  
 ‘ flowed with a fruitless Compassion. But  
 ‘ still, in the midst of her Grief, she declared  
 ‘ it impossible for her, ever to love *Dorillus* ;  
 ‘ though she believed him, the bravest Man  
 ‘ on Earth : Nevertheless ; since it was not  
 ‘ in her Power to place her Love upon the  
 ‘ Person, who most deserved it ; no Man li-  
 ‘ ving should ever possess it. From the gayest  
 ‘ Woman, she became the most reserved and  
 ‘ retired ; gave not the least Countenance to  
 ‘ the Addresses of any of her numerous Ad-  
 ‘ mirers ; and, in a short Time, secluded her  
 ‘ self from the World, in a Nunnery.

W H E T H E R this Tragical Love-Story be  
 old or new ; whether it may be a Fiction (as  
 I hope it is) or a true Account ; I am not  
 able to determine. The Person, who ad-  
 dressed it to the *Free-Thinker*, has not cleared

up my Doubts by any Circumstance, nor supported his Narration by any Authority more, than what appears to my Readers. Nevertheless, as there is nothing improbable in this short Narrative, and as the reading of it furnished me with some Reflections, which I cannot afford to lose ; I resolved to give it to the Publick. Besides, there is not any Occasion of Thinking, in which I take greater Delight, than in Philosophizing on the Passions : Since the Knowledge, and the Government, of them is equally difficult ; at the same time that, both the one, and the other, is universally of Use to every Age, to either Sex, as well as to every Rank and Profession.

1. A great and generous Spirit (as we see in *Dorillus*) is indeed liable to vehement Passions ; as a full and vigorous Health is subject to the most outrageous Fevers. A more than ordinary Temperance is requisite to preserve such a Constitution of Body ; and such a Temper of Mind is never safe, but under the constant Checks of the soberest Reflection. A high-mettled Horse requires a skilful Rider ; and a gallant Soul, the Management of a Philosopher. Learn, therefore, to know thy self betimes ; that thou mayest not rashly apply

apply the Spur to a prevailing Passion, which perpetually demands the Curb. This is a hard Lesson; but, the Task is glorious: Subdue thy own Desires; be the Sovereign of thy Passions: And, let who will boast of Conquering the World; Thou hast set thy self above it.

2. *Eudofia's* settled Scorn shews us, that Merit is no Plea in Love: A Truth manifested by numberless Examples; and known, Time out of Mind, in this Island, as appears by our Proverb, That *Kissing goes by Favour*. Upon this Topick, the Fair Sex has been constantly satyrized, by their Admirers: Neither, will it suit with my Impartiality to attempt to clear them of this Reproach; but, I can safely observe, that the Men are, in this Failing, as frail as the Women; as unaccountable in their Aversions, and in their Likings; and, that Love blinds as many Males, as Females. In vain often, do Both Sexes plead their Merit, either from their long Services, or the Constancy of their Passion. In vain often, is Birth and Education, Wit and Beauty, Good Sense, Comeliness of Person, Sweetness of Temper, Vertue, Integrity and Fidelity, conspicuous in the Nymph, as well as in the Swain. Many Ladies dote on a  
Fop,

Fop, or a Coxcomb; and as many Gentlemen die for a Wanton, or a Coquette: And the same idle Charms, by which the gay *Pamphilus* ensnared the prudelike *Honorio*, are as powerful in *Corinna* to captivate the grave *Euphorbus*.

3. All, who read the foregoing Story, will immediately condemn the Rashness of *Dorillus*: But Few (I doubt) are free enough from Prejudice, to consider the hasty Resolution of *Eudofia*, in its true Light. *Dorillus* is guilty of an irreparable Injury to his Family, to his Prince, to his Countrey, by cutting short a valuable Life: *Eudofia* has, likewise, thrown away a valuable Life; is lost to her Family, and become unprofitable to Society. The One lies immured in a Monument; the Other, buried in a Cloyster; and Both are Dead to the World. Few will dare to imitate the unwarrantable Practice of *Dorillus*: Multitudes will glory in the unreasonable Superstition of *Eudofia*: But, to an impartial Judgment, these are, in Effect, Two Instances of Self-Murder; only under different Appearances.

*Friday,*



Nº 146. *Friday, August 14. 1719.*

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*Vel quia nil rectum, nisi quod placuit sibi, ducunt ;  
Vel quia turpe putant parere minoribus ; & , quæ  
Imberbes didicere, senes perdenda fateri.*

H O R A T .

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HERE is no preventing Mistakes and Irregularities, in any kind of Business. The following Letter came not to my Hands, till the Sixth Instant ; for which Neglect, I have Reason to be more concerned, than the Gentleman, who wrote it : Since, I have lost the Interest of a Piece of good Sense, for near Three Months.

S I R,

*Oxford, May 11. 1719.*

‘ **A** Mongst the several Discouragements of  
‘ Learning, which you have considered  
‘ in an ingenious \* Course of Lectures, on that

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\* Nº 85, 87, 89, 91, 111, 113, 115, 117.

‘ Subject ;

‘ Subject; I do not remember, that you have  
 ‘ taken any Notice of One, which is too com-  
 ‘ mon: I mean, the Imputation of being *Wise*  
 ‘ *in our own Conceit*.

‘ As *Free-Thinking* (which is the impartial  
 ‘ Use of our Reason) consists in throwing  
 ‘ off all the Prejudices and wrong Impressions  
 ‘ of Custom and Education, and in examining  
 ‘ the Nature of Things, without admitting a  
 ‘ Majority of Opinions for the Evidence of  
 ‘ any Truth; so it will, for ever, meet with  
 ‘ Opposition from those narrow-minded Men,  
 ‘ who are resolved to know no more, than  
 ‘ their Fathers knew, and to reject every No-  
 ‘ tion, that innovates upon their Understan-  
 ‘ ding. Accordingly we find, that when any  
 ‘ Person, out of a benevolent Regard to Man-  
 ‘ kind, endeavours to improve or enlarge the  
 ‘ scanty Stock of Human Knowledge, and  
 ‘ steps over the common Line of Prejudice;  
 ‘ he draws upon him a malignant Multitude  
 ‘ of *Sciolists*, who grow jealous of his supe-  
 ‘ rior Abilities, and reward his generous  
 ‘ Labours for them, with the invidious Cha-  
 ‘ racter of being *Wise in his own Conceit*.

‘ This ungrateful Treatment of learned and  
 ‘ ingenious Men deserves the utmost Con-  
 ‘ tempt of every one, who does not wish to  
 ‘ see

' see us relapse into the same deplorable State  
 ' of Ignorance and Barbarism, from which  
 ' we have been recovering, but a few Ages.  
 ' It cannot be doubted, that the World has  
 ' been deprived of many noble Productions,  
 ' by this prevalent Malignity : For, the Fear-  
 ' fulness and the Modesty of a great many  
 ' Gentlemen, of the finest Parts, will not suf-  
 ' fer them to run the Risque of becoming  
 ' Authours ; which obliges them to carry their  
 ' Knowledge along with them to the Grave.  
 ' It is very probable, the Number of great  
 ' Men, who have enlightened the Nation,  
 ' would have been more than double, had  
 ' they not been deterred from publishing their  
 ' Knowledge, by the displeasing Reflection,  
 ' that they should be thought *Wise in their*  
 ' *own Conceit*.

' But, there is no Study, in which a Man  
 ' is more liable to this Imputation, than in  
 ' his Enquiries into Religion. It being a  
 ' common Opinion, that no Government can  
 ' subsist without some particular *Established*  
 ' *Form of Worship* ; it too often happens, that  
 ' Ambition in some, and Ignorance in others,  
 ' perverts the Original Institution of Religion  
 ' from Divine, to Human, Purposes : And,  
 ' when once such a Corruption is become ge-  
 ' neral

' neral among the Clergy, how easy is it for  
 ' them to implant in the People any Princi-  
 ' ples, that may be most serviceable to their  
 ' selfish Designs? We may see, in *Pagan*, in  
 ' *Mahometan*, and in *Popish* Countries, how  
 ' zealous the People are for the Absurdities  
 ' in which they have been educated; and how  
 ' implacably active against those, who at-  
 ' tempt to shew them either the Errours, or  
 ' the Impieties, of (what they call) their  
 ' *Established Church*.

' Reformations in Religion, how just and  
 ' reasonable soever, are always attended with  
 ' the severest Difficulties and Discourage-  
 ' ments. The Man, who enters upon a  
 ' Work so dangerously Good, must arm Him-  
 ' self with Courage and Resolution; so as  
 ' to be able to support the worst Usage,  
 ' the most inhuman Persecution, as well as  
 ' patiently to bear the keenest Reproaches,  
 ' and the vilest Calumnies, from Superstitious  
 ' Bigots. It was an Objection against *Christ*  
 ' and his *Apostles*; it was an Objection against  
 ' our glorious *Reformers*; and it still continues  
 ' an Objection against some excellent *Prelates*  
 ' and *Divines*; That they are *Wise in their*  
 ' *own Conceit*.

' These

‘ These Thoughts, Mr. *Free-Thinker*, were  
 ‘ occasioned by a Sermon, preached Yesterday  
 ‘ before this University. I was sorry to find  
 ‘ a Man of Character for good Sense and  
 ‘ Learning give into the indecent Practice of  
 ‘ railing in the Pulpit against his Superiours,  
 ‘ by giving an Edge to a general Text,  
 ‘ and directing it against Particular Persons.  
 ‘ I would only desire this Preacher to consi-  
 ‘ der, that the Accusation, he brought against  
 ‘ some worthy Persons, of being *Wise in their*  
 ‘ *own Conceit*, might with much greater Ju-  
 ‘ stice be fixed upon another Tribe. Let any  
 ‘ impartial Man determine, who are more  
 ‘ *Wise in their own Conceit* ; Those, who with  
 ‘ a rational Humility (as fallible Men) enter-  
 ‘ tain in their Breasts a *Religious Doubting*,  
 ‘ and judge charitably of all Christians, that  
 ‘ differ from them ; or They, who presump-  
 ‘ tuously pronounce Themselves, alone, *in the*  
 ‘ *Right* ; and command All, under Pain of  
 ‘ Damnation, to submit to their arbitrary  
 ‘ Decisions. I am,

S I R,

*Your constant Reader,*

PHILALETHES.

My Fellow-Labourer,      August 13. 1719.

**I**N that continued Line of Lectures, which tends more immediately to the Support of Truth, and to promote the free Study of Arts and Sciences, I have discoursed hitherto only in very General Terms; that the Multitude of my Readers may more readily comprehend me, when I shall (in due time) descend to Particulars. If, then, you will be pleased to turn to the second Section of the Hundred and Thirteenth, and to the Conclusion of the Hundred and Seventeenth, Paper; you will find, that I have in general Words hinted at the Discouragement of Learning, which you have particularized with great Judgment and Ingenuity.

There is, indeed, in the Republick of Letters, a severe *Ostracism*, established, by an almost universal Consent; by which the Men of a distinguished Merit, are, in a manner, banished from their Studies. The Ignorant and the Disingenuous Students have entred into a shameful Combination against the Free Enquirers. What Expedient, then, remains for us Philosophers, but  
to

to exhort one another (as *Cicero* exhorted his Fellow-Citizens never to despair of the Common-wealth) more earnestly to fight the Battles of Truth, and to raise our Resolution above the seeming Desperateness of our Cause. Let us close our Ranks, and bear down the undisciplined Multitude, in a firm, compacted *Phalanx*. Let us rise, and quit our selves like Men. If our Hearts fail us in the Day of Adversity, our Courage is but small. We are Free Men, and Protestants : Neither the Laws of our Country, nor the Religion we profess, oblige us to lay down the Weapons of Reason, and to sign a dishonourable Peace with the Bond-Men of Ignorance and Superstition. At least, if we cannot yet extend our Conquests ; let us maintain the Provinces of Knowledge, which our Fore-Fathers gained by Dint of Argument, in Defiance of the Discouragements of Bigotry, armed with Persecution.

I shall, in a proper Time, consider the Art, the Use, and the Abuse, of Preaching ; as I have already \* promised : For

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\* N<sup>o</sup> 93.

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which Reason, I at present omit the Observations, which I might justly make upon the latter Part of your Letter. I hope the Accident, which has so long deprived me of the Satisfaction of acknowledging the Favour of your Correspondence, will not incline you to be (hereafter) unmindful of,

S I R,

*Your most obliged and*

*most obedient Servant,*

**The FREE-THINKER.**





N<sup>o</sup> 147. *Monday, August 17. 1719.*

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*Artibus ingenuis forma jervanda bona est.*

OVID.

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OR the farther Encouragement of my Female Disciples (says the Free-Thinker in the Third Paper) I propose, in the Progress of my Lectures, to enlarge their Faculties, and open their Thoughts by Degrees; so as, in the End, to set them upon the Level with my own Sex, in our boasted Superiority of Reason.

Ever since I made this Promise, I have been mindful of the Ladies in all my Philosophical Lectures, by delivering the most abstracted Notions in familiar Terms. I have likewise employ'd the Colouring of Metaphors, Similitudes, Illustrations and Allusions; so as, by the Lights and Shades of Language, to image out the Principles of Knowledge, and to paint to the Understanding those Truths of Philosophy,

sophy, which are darkly traced in the Works of the Learned. For this Reason, I have (from time to time) called upon my Country-Women, to give me their Attention : And, it is with Pleasure I learn, that my Labour is not lost. However, since I am informed, that Many of my Fair Pupils have, by undervaluing their Capacities, wholly neglected those Discourses, which would turn most to their Advantage and Glory ; before I proceed farther in the general Openings of the Mind (which I hope to finish, when I have compleated the *Porch of Knowledge*) I shall, in this and the ensuing Paper, endeavour to excite All, but the Dunces of the Sex, not to slight the Opportunity offered to them of embellishing their Understandings ; and to consider Themselves, not only as Beautiful, but likewise as Rational, Creatures.

And, why should not Women learn to Philosophize ? It would be a New Fashion : But, that Objection (methinks) is alone sufficient to recommend the Proposal, were it never so extravagant. It would, indeed, be a new Fashion in *Great-Britain* : But, it was Common amongst the *Greek* and *Roman* Ladies. It was likewise very Fashionable amongst the  
*French*

*French* Ladies, till of late, to apply themselves to Knowledge; and several Treatises of Philosophy were written, for their Instruction, in their Native Language. And, shall our Females, who have copied most of the *French* Levities to Admiration, not attempt to rival their Neighbours in one Excellency? Let them but try the natural Force of their Ingenuity in Liberal Amusements; and I dare engage, they will as far exceed the Female Students of *France* in every kind of Learning, as they surpass them in all the genuine Charms of Beauty.

If our lovely Spinsters, who have as much Leisure and as good Eyes for Reading, as our Youths have, did but know the Pleasures of sound Knowledge, they would find the Fictions of Novels and Romances to be insipid Amusements, compared to the Realities of Philosophy: And, by that time the *Free-Thinker* grows as Voluminous, as the *Grand Cyrus*; he does not question, but he shall be honoured with a Shelf in every Virgin's Closet; and be thought a more entertaining Author. When this desirable Period of Time shall be accomplished, our young Gallants shall no longer glory in their Ignorance; but, every Lover shall think it requisite to furnish

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himself with a Competency of Common Sense. The frank Philosopher shall be the favourite Suiter; and the rich Heir, surrounded with Prejudices, shall be reckoned a Hideous Creature in his gilt Chariot.

By this Means, a mutual Emulation will be kindled between the refined Part of Both Sexes; each contending, which shall become most Reasonable. Love and Wisdom shall dwell in the same Breast; Domestick Jars be converted into pleasing Debates; and Children improve in Vertue and Knowledge, from the Table-Talk of their Parents. Then, do I see the Declension of Piquet and Ombre, of Basset and Hazard; the Reduction of Hoop-Petticoats; and the final Abolition of Masquerades.

The groundless Fears and Apprehensions, the suddain Frights upon trivial Accidents, the tyrannizing Passions, and the Dejection of Spirits, to which Women are subject, in a more extraordinary Degree than Men, are strong Motives to induce them to fly early to Philosophy, for Refuge from these dreadful Calamities, which grow more importunate by being indulged. A delicate Imagination, that is not fortify'd on all sides by Reason, is perpetually haunted with a Thousand idle, distracting

fracting Appearances : And, by how much a Female Mind is of a more delicate Make, than the Male ; by so much, does it stand more in need of a rational Habit of Thinking, to secure its Happiness.

To inspire my fair Pupils with the Love of Truth, and to make them ambitious after Knowledge ; I have (for their next *Friday's* Entertainment) extracted from Ancient Histories the shining Character of an Empress, who excelled the Men of her Age in Learning, and the Women in Beauty. In the meantime, I shall close this Half-Sheet, by applying my self to Parents in General, to turn the Hearts of their Daughters to *know Wisdom, and Instruction, to perceive the Words of Understanding*. There is no Deformity in Knowledge ; it neither disfigures the Features, nor wrinkles the Skin, nor spoils the Complexion : On the other hand, a beauteous Simpleton never opens her Lips, but the Charms of her Face all vanish in the Presence of Reason, like Snow before the Sun. Let it likewise be considered, that Learning is the cheapest Amusement ; and that a good Book may be purchased for the Price of a Pack of Cards. The Masters of Sciences are, likewise, to be procured at very reasonable Rates :

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*The Free-Thinker* teaches regularly a whole Family twice a Week, for Four-Pence ; and a Dancing Master (I speak it with Regret) is paid for one Lesson more, than He receives for a Quarter's Instruction. Lastly, to animate the young Ladies to be sedulous in the Perusal of my Philosophical Lectures ; I will undertake to enable them, in a few Months more, I do not say to pose their Brothers ; but to judge, whether they have mis-employ'd their Time, at the Universities.





Nº 148. *Friday, August 21. 1719.*

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—*Non illa loco, neque origine gentis*  
*Clara, sed arte fuit.* —

OVID.

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WHEN the Emperour *Theodosius* (the Younger) had resolved upon making Choice of a Consort; he would often advise with his Sister *Pulcheria Augusta*, concerning a proper Person. *Pulcheria* gave up her whole Time and Attention to enquire out a worthy Partner of her Brother's Bed, amongst the Number of young Ladies, of Noble or of Royal Blood, whom she (in this View) educated within the Palace, under her own Inspection. *Theodosius* had declared to his Sister, that his Desire was to have a Virgin of such extraordinary Beauty, as might eclipse the Lustre of  
all

all the bright Damsels of *Constantinople*; and, if besides, she was of a Royal Lineage, that he should be the better pleased: But that, in his Estimation, neither Nobleness of Birth, nor Royal Descent, nor the Addition of Wealth, should come in Competition with Beauty. For that, upon the Whole, let her Family be never so obscure, the Virgin of the most finished Charms, should be his Bride. The Emperour's Resolution being fully known, in this particular; *Pulcheria* dispatched Persons of Judgment into all Parts of the World, in quest of Beauty: And *Paulinus*, a young Favourite Courtier (who had been educated in the Palace with *Theodosius*) study'd likewise to gratify his Master's Inclinations, and made his Addresses every where amongst the Ladies, to find out a matchless Maid.

About this Time, it came to pass, that *Abenais* (a *Greek* Virgin, of exquisite Make and Feature, and extraordinary Learning) came to *Constantinople*, upon the following Occasion. Her Father, who was a very learned Man, had inserted the subsequent Clause in his Will:

‘ I give, to my dearly beloved Daughter,  
 ‘ only one Hundred Pieces of Money; be-  
 ‘ cause her Beauty, and her Erudition, in  
 ‘ which she excells her whole Sex, will be a  
 ‘ sufficient

‘ sufficient Portion to her. When the Will came to be opened, upon the Father’s Decease, and *Athenais* saw, she was in express Words cut off from her full Share of the Inheritance; she apply’d herself for Redress to her two Brothers, who were made Co-Heirs. She hung upon their Knees, beseeching them, that they would not insist upon the Inequality of the Will; but, suffer her to come in for the Third Part of her Father’s Estate; since they knew, she did not deserve to be disinherited by the least Forfeiture in her Duty towards him. Nevertheless, her Brothers were inexorable: They not only slighted the Petition of their Sister; but, in their Anger, turned her out of her Father’s House.

Hereupon, *Athenais* fled to her Aunt, by the Mother’s side; who not only entertained her, as her Ward; but gave her Protection, as a Virgin. This Lady conducted her to her Father’s Sister; and, both the Aunts agreeing to undertake the Cause of their fair Niece, they commenced a Suit against her Brothers. They acquainted the most religious Princess *Pulcheria*, of the severe Usage, she had met with from her own Brothers; and, at the same Time, took an Opportunity to commend *Athenais* for her Eloquence.

When

When *Pulcheria* found she was a Damsel of extraordinary Beauty, Learning, and Eloquence; she asked her Relations, whether she was a Virgin? The Princess being thoroughly informed of the great Care the Father of *Athenais* had taken of her Chastity, and how she had been trained up, by him, in a long and regular Institution of Philosophy; Orders were given, she should be entertained in the Palace amongst the Ladies, whom *Pulcheria* had assembled: And her Aunts were dismissed with an Assurance, that their Petitions should be granted. When the Princess heard the beautiful Stranger make her own Complaint, and relate the Circumstances of her injurious Treatment, and her Conduct upon it; she was sufficiently convinced of her Eloquence, of her Prudence, and the admirable Dexterity, with which she had managed her own Affairs. Upon this, she determined to use her Endeavours to marry *Athenais* to the Emperour: And, to promote her Design, she acquainted him, that she had at last found an unblemished young Virgin, of an exquisite Form: Her Fore-head fair and smooth; her Lineaments lovely; her Features regular; her Skin white as Snow; her Eyes large; her Hair flowing in yellow  
 Curls;

Curls; her Air uncommon; Woman-like in her Motion; Learned, and of *Greek* Extraction.

The youthful *Theodosius* was fired with the Description of so compleat a Beauty: When, sending for his Friend and Favourite *Paulinus*, he desired his Sister to appoint *Athenais* an Audience in her Apartment, under the Pretence of speaking with her about her own Business; that, by this means, He and his Favourite might behold her unveiled. She was accordingly introduced into the Apartment of the Princess; Where *Theodosius* viewed her, with Raptures; and *Paulinus*, with Astonishment. Soon after, she was converted to Christianity; for, she had been bred a Pagan, of the *Greek* Religion. Hereupon, *Pulcheria* sent for *Atticus* the Bishop to baptize her, by the Name of *Eudocia*: And, immediately after, she was married to the Emperour.

*Eudocia*, the Empress, was a Person of very extraordinary natural Abilities; which she had improved by all Kinds of *Latin*, as well as *Greek*, Literature. She was Mistress of both the Active and Contemplative Parts of Philosophy: She perfectly understood the Art of Speaking eloquently, and of Reasoning justly;

justly; and knew the Methods of Proving and Convincing by Arguments, as well as of Refuting Adversaries; in which, no Man was ever so great a Proficient. She attained to a more perfect Knowledge of Astronomy, of Geometry, and of the Proportions of Numbers, than any one could boast of, in her Time. To these Accomplishments, she added the Skill of Poetry: And, while many famous Oratours published Panegyrics on *Theodsius*, for his Victory over the *Persians*; the Empress composed Poems, in Heroick Verse, on the same Occasion. For these and other Poetical Works, she was so much celebrated, that Two of the Historians style her *the Poet*, while the rest call her *the Philosopher*.

I must not omit to mention one Passage more, to the Honour of *Eudocia*; which will at once shew the united Force of her Philosophy and her Christianity. She preferred her Two Brothers to the Two most considerable Employments in the Empire; and, instead of reproaching them, she said; If they had not obliged me to leave my Countrey, I should never have visited *Constantinople*, where I am advanced to Empire.

I have

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I have already shewn how highly Philosophy has been honoured in the Male Sex by \* *Marcus Antoninus* : And in *Eudocia* we see, it has been raised to as great Dignity, by a Woman. So that, I hope, the Ladies will not, for the future, suffer the Men to arrogate to Themselves the whole Glory of Learning and Wisdom.

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\* N<sup>o</sup> 141.





N° 149. *Monday, Aug. 24. 1719.*

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*Animun Pictura pascit inani.*

VIRG.

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IN distinguishing the Merits of Men, as no Allusions are more natural and easy, more clear and expressive, than those taken from weighing their different Pretensions in a Balance ; so we find this Figure made use of, by the most ancient and best Authours. In the Book of *Job* ( which is allowed to be one of the Oldest, as well as one of the Sublimest, Pieces of Poetry ) *Job*, in one place, pathetically cries out ; *O, that my Grief were thoroughly weighed, and my Calamity laid in the Balances together !* In another place, he prays ; *Let me be weighed in an even Balance, that God may know mine Integrity !* In the *Psalms* ( which are bold and noble Compositions

tions in the Lyrick Kind) the wicked Man is said, *to be deceitful upon the Weights* ; and, *to be lighter than Vanity itself*. Daniel ( who was the greatest and most accomplished Man of his Age ) declares to *Belsazzar* ; *Thou art weighed in the Balances, and found wanting*. Homer, in his *Iliad*, represents *Jupiter* weighing in his golden Scales, at one Time, the Fates of *Greece* and *Troy* ; at another, the Destinies of *Achilles* and *Hector*. It is well known, that *Virgil* has herein almost translated *Homer* ; and that *Milton* has copied, and at the same Time, added new Beauties to, the Fiction of the *Greek* and *Latin* Poet. But, the most beautiful Imagery of this sort, is that mentioned by *Plutarch*, in a Tragedy of *Æschylus* ; wherein, at the single Combate of *Achilles* and *Memnon*, the Mother-Goddeses ( *Tbetis* and *Aurora* ) appear, One on the Right, the other on the Left, side of *Jupiter's* Scales ; each anxiously imploring, that her Son's Fate might prevail in the Balance. From this Incident, the Tragedian gave to his Play the Name of *Psychoastasia* ; which is sufficient to warrant my calling this Paper by the mechanical Term of *Psychostaticks* ; or, in plain *English*, the *Weighing of Souls*. And our own Language favours me yet further

in this Metaphor, which calls a Person of superiour Worth, a *Man of Weight*.

*Cebes* has represented Human Life in general, by a Picture in a Temple at *Athens*: In imitation of this ancient and lively way of Allegory, I shall Figure out some particular Instances of weighing the Merits and the Demerits of Persons, in a History-Piece, proper to adorn an Apartment in the House of any *British* Nobleman, who thinks he can bear it. Let me, therefore, allot Two spacious Rooms to this Design: In the Outward, shall be represented the Weighing of False, and in the Inward and more retired, the Weighing of True, Merit.

METHINKS, as I enter the Outward Room, a glaring Light dazles my Eyes; when looking up to the Roof, I behold (at the farther End) a *FAME* of a monstrous Size, like the Figure described by *Virgil*: She blows a large Trumpet, seemingly of Gold; but, the Gilding is laid on so thin, that the Brass underneath may be easily discovered, by a judicious Eye. The rest of the Cieling is filled with the Battles of *Alexander*, and the Conquests of *Lewis* the Fourteenth, in the most glittering and gaudy Colours. One half of the Compartment is full

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full of *French* and *English* Cavaliers, fighting Duels; the other Half, of several Persons with Rage and Despair in their Looks; some with Bowls at their Lips, others with Daggers at their Breasts; and, in the Middle sits *Cato*, with a fullen Brow, holding in one Hand *Plato Of the Immortality of the Soul*, and a Sword in the other. The Cornish is embossed with Medallions of Modern Dramatick Writers, Smatterers in Natural Philosophy and Mathematicks, Pretenders to Free-Thinking, Party-Patriots, and the noisy Zealots of every Communion.

On the Walls, are various Experiments of *Psychostaticks* represented: Either Side displays a Number of Scales erected on Eminences, each at a proper Distance, with a human Figure in every one of them, mounted up to the very Beam; and underneath stand Crowds of Spectators, in whose Faces appears the Surprise of Disappointment. On the Right, in the most distinguished Point of View, is seen a grave, solemn, Figure of a sanctify'd Look, with Eyes and Hands lifted towards Heaven. His Garb is a long Robe, like that which the *Pharisees* wore; and in his Lap lies a Book of Devotion, spread open. The Reason, why this venerable Per-

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soon Weighs so Light, is soon discovered, by looking into the Lower Scale, that preponderates by Vertue of a small Weight of Gold, on which is engraved *SINCERITY*.

Beneath this *Psychofstatical* Experiment, One may see a mixt multitude, made up of several of the Religious Orders in the *Romish* Church; of Ladies in Hoop-Petticoats, with White Roses in their Bosoms; of Men, some in Gowns with long slit Sleeves, and large Black Roses in their Hats; Others, in short Cloaks with little Ebony Canes in their Hands; and hard by, is drawn a separate Groupe of Men and Women, in Habits plain and unfashionable, and of peculiar Countenances.

On the Left of the Room, the most conspicuous Portraiture is an Elderly Man, with a Gold Chain about his Neck; his Shoulders are loaded with Three Bags, on each of which is inscribed a *PLUMB*; but nevertheless, the Scale, he is placed in, rises to the utmost Height: And, in the prevailing Balance, lie Two Boxes; the One containing the Writings of an Orphan's Estate, to whom he was Guardian; the Other an Account of Money put out, at Fifty *per Cent*.

Castling

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Casting my Eye directly forward, fronting me appears a large Pair of Golden Scales, hung to a Silver Beam; in one of which stands, in Danger of falling, a Pert Figure, with a Scarlet Hat on his Head, in a Purple Robe; holding in one Hand a Roll inscribed, *A League with the Turks*; in the other, a little Scrap of Paper, indorsed, *The Hopes of the Pretender*. Amazed to see this Important Figure kick the Beam, I cast my Eyes into the weighty Scale; and in it, I find Four Parchments tyed together with a Ribbon; in which was wove in Capital Letters, *The QUADRUPLE ALLIANCE*.





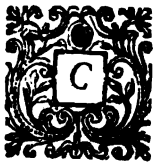
N<sup>o</sup> 150. *Friday, August 28. 1719.*

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*Orandum est, ut sit Mens sana in Corpore sano.*

JUVEN.

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 *LEANTHES* may see, I have  
\* lately answered the Intention of  
his Letter ( which I received the  
Third of *July* ) by exciting the  
Ladies to become Students in Philosophy.  
I thank Mr. *A. B.* for the following ingen-  
ious Observation, in his Letter of the Seventh  
of *July*: “ Notwithstanding, that Nature  
“ forms the Muscles and the Sinews alike  
“ on both Sides of the Body; yet, the Right-  
“ Hand and Arm of most Men are stronger,  
“ and more adroit, than the Left; because  
“ they are more exercised, on all Occasions.

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\* N<sup>o</sup> 147.

“ Thus,

“ Thus, *the Forlorn Hope of Squires* (mentioned in your Hundred and Thirty Fourth Paper) prove generally *strong in Body,* and *weak in Understanding*; not from any Natural Incapacity in their Intellectual Faculties; but, because they choose to make the Body their Right, and the Mind their Left, Side.”

This leads me to make my most grateful Acknowledgments to a worthy Countrey-Correspondent, whom it is my Misfortune not to know. To him, am I obliged for Two excellent Letters; one in the Forty Fifth, the other in the Seventy Second Paper: To which, he now gives me an Opportunity to add a Third. The Method, which I have all along observed in sorting the Letters, I receive, puts it in my Power to assure my Readers, that *Icenus*, *Mnemonides*, and *Philonous Icenus*, are but one and the same Latent Philosopher; though, his good Sense is alone sufficient to betray him under every Disguise.

July 25. 1719.

Mr. FREE-THINKER;

‘ YOU have Need of all the Help and  
 ‘ all the Encouragement of Honest  
 ‘ Men, to enable you to go through with  
 X 4 ‘ the

‘ the Task, you have undertaken; I mean,  
 ‘ to persuade your Disciples to consider, that  
 ‘ they are made up of Mind, as well as Body;  
 ‘ and that the One deserves (at least) as  
 ‘ much Attention and Cultivation, as the  
 ‘ Other. You work under great Disad-  
 ‘ vantages: The Influence of Education  
 ‘ and Example, and the Current of the  
 ‘ Multitude, bear strong against you. Be-  
 ‘ sides, the greatest Number of the Minds,  
 ‘ you have to instruct, are full grown, and  
 ‘ ripe in Prepossessions, before they come into  
 ‘ your Hands. Many a bad Habit and disor-  
 ‘ derly Passion you will have to pluck up by  
 ‘ the Roots, and others to prune; and many  
 ‘ a good Inclination you will find choked up  
 ‘ by unnatural Weeds.

‘ If the Persons, to whom the Care of  
 ‘ Youth is entrusted, do not perform their  
 ‘ Duty, by giving their Scholars early Im-  
 ‘ pressions of the Beauty of Truth and De-  
 ‘ formity of Errour, and by restraining the  
 ‘ Disorders of the Mind, when they first ap-  
 ‘ pear; your Labour will, in a great Mea-  
 ‘ sure, be lost. A headstrong Humour, or a  
 ‘ vicious Inclination, deserves a severer Cor-  
 ‘ rection, than a false Concord. But, Sir;  
 ‘ they are not Children, but Men, for whose  
 ‘ Improve-

‘ Improvement your Discourses are calculated: And They are to be taught by Precept; and the only Correction you can give to these overgrown Boys, must be by shewing them the Ridiculoufness, or the Danger, of the Course they are in.

‘ Did a Man but believe or imagine ( what is undoubtedly True ) that his Inclinations and his Understanding are as visible to all that are well acquainted with him, as his Person is; he would take as much Care to adorn his Mind, as his Body : A Gentleman would then be as much ashamed to give opprobrious Language, as to appear in dirty Linnen; he would be as nice in adjusting his Words, as his Wig; he would take the same Pains to correct or to conceal a Weakness in his Soul, as to amend or hide a Deformity in his Body. But, so far are the Generality from thinking after this Manner, that it is reputed a more essential Part of Good-Breeding, to know how to enter a Room with an Air, and to go out of it with a Grace, than to be qualify’d to speak pertinently, and bear a rational Share in the Conversation.

‘ Now, the Qualifications of the Mind are as discernible as the Beauty, Vigour, or Spright-

‘ Sprightlineſs, of the Body : And the Com-  
 ‘ pany of One, who has no other Accom-  
 ‘ pliſhment to recommend him, but the firſt  
 ‘ and laſt Flouriſh of a Leg, muſt needs be  
 ‘ very diſagreeable to Men of Senſe. How is  
 ‘ it poſſible to bear the Inſolence of *Cosmetes*;  
 ‘ who, becauſe he fancies he is admired, ſays  
 ‘ and does Things every Quarter of an Hour,  
 ‘ for which all the Company (excepting  
 ‘ himſelf) are aſhamed ? Can a Man with  
 ‘ Patience ſee the Airs, he gives Himſelf in  
 ‘ ſpeaking *French* ; when every One knows,  
 ‘ he cannot utter Ten Words of Common  
 ‘ Senſe in his Mother-Tongue ? Would not  
 ‘ an *Engliſh-Man* be provoked to hear the  
 ‘ ſame Perſon cry up the Softneſs, the Politeness,  
 ‘ the Copiouſneſs of that Tittle-Tattle Lan-  
 ‘ guage, and find Fault with the Roughneſs  
 ‘ and Barrenneſs of his own ; when, at the  
 ‘ ſame Time, he cannot, without the Help of  
 ‘ a Spelling-Book, write one true Line in Ei-  
 ‘ ther ? I wiſh likewise, for my Quiet, I did  
 ‘ not often meet with Men, who can talk  
 ‘ Hours together on the good Qualities of a  
 ‘ Favourite Hawk, or Hound, or Gelding ;  
 ‘ and yet, ask them an obvious Queſtion con-  
 ‘ cerning their own Actions, or the Actions of  
 ‘ any of their Species (to which they ought  
 ‘ to

‘ to think they have at least as near a Relation as to their Mute Companions ) and  
 ‘ they can make you no Reply.

‘ This Abuse of Thought, by a shameful  
 ‘ Inattention to what most immediately concerns us, must be owing to a wrong Turn  
 ‘ at first; which is, afterwards, encouraged  
 ‘ and indulged. How else should it come to  
 ‘ pass, that a Man, who has Reason, should  
 ‘ use it about every Thing, but what is properly Himself, his Mind? Why should he  
 ‘ not cultivate his Understanding, and keep it  
 ‘ as clear of Weeds, as he keeps his Garden?  
 ‘ Why should he suffer his Thoughts and Affections to be the only Furniture, belonging  
 ‘ to him, in Disorder? Let him look into  
 ‘ himself, as often as he looks into his Glass;  
 ‘ and, if he corrects what by Reflection he  
 ‘ finds amiss, he will appear most Beautiful to  
 ‘ a judicious Eye, and may go every Day  
 ‘ abroad, compleatly Drest.

‘ This Self-Inspection would be of great  
 ‘ Advantage: For, by observing the Workings  
 ‘ of his own Mind, a Man would see, not  
 ‘ only how often it is out of Order; but  
 ‘ likewise, whence every Disorder proceeds:  
 ‘ He would perceive, that upon such a particular Occasion such a Passion kindles, and  
 ‘ inflames

‘ inflames the Mind, as certainly as a Fever  
 ‘ heats the Blood ; that one Thing ruffles,  
 ‘ that Another composes, his Thoughts; that  
 ‘ by one Accident he shall be wrought up to a  
 ‘ Pitch of Madness, and by some Circum-  
 ‘ stances let down gradually into the pro-  
 ‘ foundest Indolence.

‘ Moreover ; for want of observing the  
 ‘ Progress, which the Mind makes in vicious  
 ‘ Habits, it is often laid waste and wholly  
 ‘ subdued, before it is aware of having ever  
 ‘ entertained any such Habits. How comes  
 ‘ it to pass, that scarce any one thinks himself  
 ‘ Passionate, Proud, or Covetous; when all  
 ‘ the World see it, besides himself? It is, be-  
 ‘ cause he is the only Person, that does not  
 ‘ reflect upon his Words and Actions. The  
 ‘ Proud Man overlooks Himself, as well as  
 ‘ others; otherwise, he would discover his  
 ‘ peculiar Failing: The Passionate Man is  
 ‘ never angry with Himself; if he were, he  
 ‘ would not long remain insensible of his own  
 ‘ Temper: And the Covetous Man might as  
 ‘ easily know he is Covetous, as he knows  
 ‘ he is Rich; if he would enquire into Him-  
 ‘ self with the same Assiduity and Exactness,  
 ‘ as he examines his Accounts.

‘ It

N<sup>o</sup> 150 *The* FREE-THINKER. 333

‘ It is through this prevailing Inadvertency,  
‘ that, in these notorious Instances, Men are  
‘ so scandalously ignorant of Themselves:  
‘ By this Negligence, a Man becomes a Slave  
‘ to his Passions; and his Life grows a Bur-  
‘ den to him, before he ever once reflects on  
‘ the Cause of his Misery. This is an Evil,  
‘ Mr. *Free-Thinker*, the Remedying of which  
‘ requires and deserves your Labour. Some  
‘ of the Inconveniencies arising from the  
‘ Neglect of Self-Inspection, I have set down,  
‘ only to incite you to prosecute the Work,  
‘ for the Benefit of your Readers; among  
‘ whom I desire you would number

*Your humble Servant,*

PHILONOUS ICENUS.





N<sup>o</sup> 151. *Monday, August 31. 1719.*


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*Latus in præsens animus, quod ultra est  
Oderit curare.* 

---

H O R.

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 Whoever thoroughly considers Human Nature, will agree with the Moral Philosophers, who observe; that Man, without the Restraints of Reason, would by his Natural Affections and Inclinations become the most miserable of all Creatures: And of all the disquieting Passions, to which we are subject, a violent Desire to foreknow the Events of Things, and to pry into Futurity, is not the least vexatious.

This vain Desire has been the Source of all the ridiculous Arts of Divination, which we read of, amongst the Antients; and still keeps up, amongst us, the Reputation of Judicial Astro-

Astrology and Fortune-telling : And though, in the present Age, only the more ignorant Part of Mankind are satisfy'd with these Methods of Enquiry ; yet, there are very few ( or None ) who are not, in some Degree, affected with an anxious Curiosity about Future Events.

On many Occasions this troublesome Passion may be moderated, and even subdued, by Reason : But in Things, which nearly concern our Lives or Fortunes, our immediate Happiness or Misery ; the Desire of Fore-knowledge ( however vain it may seem ) is not to be absolutely quelled ; since it flows from the Principle of Self-Preservation. Now, of all the needless Anxieties, that disturb the Minds of Men, there is not any so universal ( at least in this Island ) as the impertinent Solitude we daily give ourselves, about Affairs of State : Therefore, I shall in this Lecture, endeavour to cure my Countreymen of their uneasy Fore-bodings in Politicks, by shewing them how incapable they are of making any reasonable Guesses concerning the Consequences of Things, whose real Causes are hid from their Eyes ; and by convincing them, that they perpetually argue to what will be, from what is not.

Why

Why a Prince, or a Minister of State, acts after this or that Manner, no Man (if he pleases) can know, beside himself. But, when a Design is executed, and becomes the Object of Publick Speculation; a Reason is to be given out, that shall make the World believe, the Good of the Nation was consulted in it. An Amour, a private Family-Grudge, Revenge, Lucre, or Ambition, (as I have intimated \* in a former Paper) are often the chief Motives of a Political Action; which, if it turns to the Advantage of the Publick, we call Glorious; if otherwise, we condemn it as Infamous; notwithstanding that, in both Cases, it may proceed from the same concealed dishonourable Cause.

My Readers know that the important Affair, which made all *Greece* enter into a tedious War against the *Trojans*, was only the Frolick of a Coquette, who eloped with a Prince she took a liking to; and the Credulity (probably) of a fond Husband, who (Good Man) might imagine his dear Wife was carry'd off by Force; and that she was miserably uneasy, and impatiently expected her Spouse to deliver her from the Ravisher.

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\* N<sup>o</sup> 132.

*Monsieur Balzac* informs us, that the Omission of Two or Three Civil Syllables in the Close of a Letter was the Occasion of the Death of above a Hundred Thousand People: *Bien humble & tres affectioné*, in a Subscription to the Duke of *Olivarez*, instead of *Tres humble & tres obeissant*, ( which the Duke thought was his due ) made him swear, in tearing a Prince's Letter, that his Want of Breeding should prove the Ruin of his Country. This was the First and the Real Motive to what followed ; though, at that Time, very Few knew it : And ( no Doubt ) All, who were not in the Secret, made very learned and elaborate Conjectures ( which had never been once thought of in the Cabinet ) concerning the Causes and the Events of the War, that ensued.

Those, who are acquainted with the *English* History, know to what Springs, and to how trifling an Accident, the glorious Reformation under King *Henry* the Eighth was owing ; which, a little Time before, it was as impossible to foresee, as it would lately have been thought Madness to prognosticate, that after the many successful Battles in *Flanders* during the last War with *France*, any *English* Ministry could

YOL. III. Y. be

be brought to frustrate all our Victories by a dishonourable, disadvantageous Peace.

There have, indeed, been some Persons, so happy in their Presages, as to foretell Events of great Importance, long before they came to pass : But then, They have either themselves been instrumental in bringing their own Predictions to bear ; or have at least been near the first Movers, and well acquainted with their Interests and their Schemes. *Cicero* boasts, that he foretold the Ruin of the *Roman* Commonwealth, and the Change of the Government into a Monarchy, Fourteen Years before it happened. But then, *Cicero* had been a Consul, and was a Senatour ; and the Management of Publick Affairs continued, many Years, in the Hands of his Friends or Relations. I could mention Two or Three more of these Political Prophets ; were I not afraid of encouraging my Fellow-Subjects by such Instances to believe, they are able to denounce Destruction upon us from the North and from the South. My Readers are not all *Cicero's* ; and, how plausibly soever they may declaim in Coffee-Houses, I have shewn them ; that they want the necessary Qualifications for this sort of Divination.

I do

I do not mean, by what I have said, to hinder my Countreymen from looking into a *Gazette*, or asking a Neighbour ( when they have no other Business ) what News from the *Mediterranean*. I would not extinguish in them that generous Concern for the Good of their Countrey, which it is an Honour to them to have very much at Heart. But, I would fain perswade them to moderate the Extravagancy of their Surmises; which produces Impatience after News, ridiculous Judgments about Publick Affairs, an Affectation of being in the Secret, Quarrels among Friends and Relations, intolerable Impertinencies in Conversation, blind Wagers, Law-Suits, and Neglect of Business, to the Ruin often of Themselves and their Families.





N<sup>o</sup> 152. *Friday, September 4. 1719.*


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*Improbe Neptunum accusat, qui iterum naufragium facit.*

PUBL. SYR.

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Mr. FREE-THINKER, *August 7. 1719.*

‘  Question not but you intend, in  
‘ the Progress of your Labours,  
‘ to point out to us the several  
‘ Prejudices, that give a wrong  
‘ Bias to our Reason. In the mean Time,  
‘ give me Leave to put you in Mind of a very  
‘ general Prepossession, which, I hope, in  
‘ Time, will not escape your Notice; since  
‘ the Consequences of it are very pernicious  
‘ in a Trading Nation. I mean the Opinion  
‘ most Gentlemen entertain of Traders, as a  
‘ Mercenary People, of dissingenuous Minds, in-  
‘ capable of Science, and Strangers to Genero-  
‘ sity. This Prejudice deterrs many young Men  
‘ of

‘ of a Liberal Education from applying Them-  
 ‘ selves to any kind of Traffick; by which  
 ‘ Means, the Three Learned Professions are  
 ‘ over-stocked. I must confess, that I cannot  
 ‘ apprehend, why Trade should debase the  
 ‘ Soul, or weaken the Understanding, more  
 ‘ than Divinity, Law, and Physick. If there  
 ‘ are a great many mean Practices in Mer-  
 ‘ chandise, there are Dealings as mean in the  
 ‘ Professions mentioned; not chargeable, how-  
 ‘ ever, on the Professions; but, on the Per-  
 ‘ sons, who are guilty of them. As for Abi-  
 ‘ lities equal to the Affairs of State, have not  
 ‘ the *Dutch*, for many Years, excelled their  
 ‘ Neighbours in the Arts of Government?  
 ‘ And, have not the *Venetians* been formerly  
 ‘ great Politicians? And, have they not de-  
 ‘ clined in Arts and Sciences, in Power, and  
 ‘ in good Government, in Proportion as they  
 ‘ have diverted their Thoughts from Trade?  
 ‘ It is farther observable, that Trade flourishes  
 ‘ most in free Countries; which shews, it is  
 ‘ not of a servile Nature. Lastly, Sir, as an  
 ‘ Argument of the Ingenuous Disposition and  
 ‘ good Taste of my Fellow-Citizens, I can  
 ‘ assure you, that most of us approve of your  
 ‘ Lectures.

*Yours,*

S. S.

I ENTIRELY fall in with the Notions of this worthy Citizen ; and have, as an *Englishman*, so great a Regard for the Honour and due Encouragement of Trade, that I have all along intended to allot a considerable Share of my Time to make an impartial Enquiry into this profitable Branch of Knowledge. I hope therefore, the Persons, whose Experience must have furnished them with advantageous Schemes, and useful Observations, in this Science, will enable the *Free-Thinker* to treat of it rationally, by communicating their Thoughts to him ; which he will endeavour to methodize and explain, for the Service of his Country.

The Prejudice, this Gentleman complains of, is chiefly owing to the Perverseness and the Ignorance of the Landed Men ; not considering, that the Wealth, the Strength, the Liberty, the Learning, and even the Politeness, of the People, depends upon Traffick. But, I am importuned, by Compassion, not to defer the Request of another Correspondent ; so that I have, in this Paper, Room only to observe ; That a Nation, advantageously situated for Commerce, can never be overstocked with Traders,

To

TO MR. FREE-THINKER.

S I R, *London, August 25. 1719.*

I Am under a Cloud of Adversity, being  
incapable of answering all the Demands  
of my Creditors. I send you a particular  
Account of my Concerns; that it may ap-  
pear, I have not been extravagant: Which,  
when my Creditors shall see, I hope they  
will the more readily commiserate my  
Case.

I began to Trade for my self, in the Year  
Seventeen Hundred and Four. My Wife's  
Fortune and my own amounted to Four  
Hundred Pounds: One Hundred of which  
was expended in Household Goods, and in  
fitting up the Shop: So that, I had then  
Three Hundred Pounds left. From the Be-  
ginning, I have traded for a Thousand  
Pounds *per Annum*, one Year with ano-  
ther: And, my Dealing being in the Re-  
tail Way, I trusted little: So that, I  
thought my Trade was a good Living Bu-  
siness; and that I rather added to, than di-  
minished, my Stock. But, since my pre-  
sent Misfortunes, I have sat down, and se-  
riously reflected how I should run out; up-

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‘ on which, I made the following Calcu-  
‘ lation.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
£ Expended each Year, <i>viz.</i> }			
‘ Rent ————— }	25	00	00
£ A Child at Nurfe, and Ly- }			
‘ ing-in ————— }	20	00	00
£ A Man Servant —————	10	00	00
£ A Maid Servant —————	04	00	00
£ House-Keeping, and Wear- }			
‘ ing Apparel ————— }	70	00	00
£ Coals, Candles, Washing, }			
‘ Small-Beer, and other }	10	00	00
‘ Contingent Charges — }			
£ Church and Poor, Water, }			
‘ Watch, Window and }			
‘ Convex Lights, Parifh }	10	00	00
‘ and Ward Offices, Com- }			
‘ pany Charges, &c. one }			
‘ Year with another — }			
£ Pocket Expences annually	08	00	00
£ Bad Debts 6 <i>l.</i> per <i>Ann.</i> —	06	00	00
	<hr/>		
	163	00	00
	<hr/>		

£ Gained

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	<i>l.</i>	<i>s.</i>	<i>d.</i>
‘ Gained in 15 Years Trade	1800	00	00
‘ 120 <i>l.</i> each Year is —			
‘ Cash, when I began —	300	00	00
	<hr/>		
	2100	00	00

‘ Expended, as <i>per</i> the above	2445	00	00
‘ Calculation, 163 <i>l.</i> every			
‘ Year; which in 15 Years			
‘ amounts to — Expended			
Gained —	2100	00	00
	<hr/>		
Bad —	345	00	00
	<hr/>		

‘ Upon the Casting up of my	420	00	00
‘ Stock, &c. I find that I			
‘ have Shop-Goods —			
‘ Household Goods, valued at	50	00	00
‘ Good Book-Debts —	126	00	00
	<hr/>		
	596	00	00
	<hr/>		

‘ And I find, that I owe my Creditors  
‘ 941 *l.* By which I find, I am capable of  
‘ paying but Twelve Shillings in the Pound.  
‘ By this Calculation of my Affairs, I have  
‘ Two Purposes in View. The First is, that  
‘ when my Creditors, and the rest of Mankind,  
‘ shall see this faithful State of my Account,  
‘ they

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“ they will the more cheerfully comply with  
“ the Composition, I offer.

“ My Second Purpose is, by way of Advice  
“ to my Fellow-Citizens in general; That  
“ they would, before it is too late, sit down  
“ and make an Estimate of their Affairs; and  
“ if any find, the Profits arising from their  
“ Trade do not answer their present Charges,  
“ that they would timely endeavour to ex-  
“ tricate themselves from their growing Diffi-  
“ culties. This early Circumspection would  
“ prevent the filling of our *Gazettes* with such  
“ Numbers of Statutes of Bankruptcy. This  
“ prudent Calculation is necessary, at least  
“ once in the Year, for all Traders, though  
“ never so considerable: And the Shop-Keeper  
“ or Merchant, who finds his Affairs do not  
“ answer his Expectations, should in Time  
“ contract his Expences proportionably, or fall  
“ upon some other Expedient to make good  
“ the Deficiencies owing to his Inadvertency.  
“ Your Thoughts upon this Subject would be  
“ serviceable, as well as acceptable, to the  
“ Town. I am, SIR,

*Your constant Reader,*

*and humble Servant,*

J. H.

MY unfortunate Correspondent has, in his own Words, sufficiently cautioned his Fellow-Citizens, not to trade Without-Book: And as the Warnings of a Sufferer are the most effectual; instead of attempting to enforce his Admonitions, I shall turn Advocate for him with his Creditors; supposing the above-written Account to be fairly stated.

We are liable to Oversights in every Condition of Life; and Traders are, of all Men, the most liable to fail in their Endeavours. Every Imprudence is not to be treated with Rigour: And, I speak it to the Honour of the City, that an unsuccessful Dealer generally meets with Compassion there; whereas, a Failure at Court is usually pursued with unworthy Reproaches and Contempt.

Methinks, the first Failure of every Man calls for Indulgence. But, that I may not be guilty of Partiality, even in pleading for the Distressed, I think it reasonable, the Creditors should in their Determinations, have a Regard to the Character of their Debtor. A Fair Character generally is (and always should be) the visible Reward of Vertue, by the Support a just Man may hope for, from it, in Adversity. I know not whether I mention this Consideration to the Advantage or Disadvantage

tage of Mr. J. H. who is an utter Stranger to me: And it is my Desire, that all, who apply to me, may keep themselves concealed; that I may be the more free in my Judgments.

But, should the Persons, concerned with my Correspondent, generously comply with his Terms; he must not think the Composition a due Satisfaction to his Creditors: On the contrary, he thereby becomes doubly indebted; and is obliged, by their Forbearance, to double his Diligence and Frugality; in hopes to put himself in a Condition, one Day, to pay the Whole: Otherwise, I shall be sorry, that I ever attempted to speak in his Favour.





N<sup>o</sup> 153. *Monday, September 7. 1719:*

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*Now, by my Love (the greatest Oath that is)*

*None loves you, half so well as I:*

*I do not ask Your Love for This;*


*But, for Heaven's Sake, believe me; or I die.*

COWLEY.

---

*Cambridge, July 16. 1719:*

*Dear Mr. FREE-THINKER,*

‘  Am a Servant-Maid, in a House  
‘ frequented by a great many  
‘ young Gentlemen, of this Uni-  
‘ versity. I am thought Agree-  
‘ able; and my Glafs makes Me think my self  
‘ so. My Ambition is to marry a Gownf-  
‘ man; and to that end, I lay out all my  
‘ Wages in fine Cloathes. I have (a long  
‘ time) been upon the Watch, like a Cat  
‘ for a Mouse; and began to Despair of my  
‘ Prey.

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‘ Prey. But, of late, I have an Undergra-  
 ‘ duate in my Eye ; who (I hope) will be my  
 ‘ own. Every Time he comes, he winks  
 ‘ and smiles upon me ; squeezes my Hand by  
 ‘ Stealth ; and, in a Whisper, swears I am  
 ‘ pretty. Sometimes, he throws the Sleeve of  
 ‘ his Gown about my Neck ; pulls me close to  
 ‘ him ; and stifles me with Kisses. Now, dear  
 ‘ Sir, tell me, whether you think I may, by  
 ‘ these Tokens, look upon the Gentleman as  
 ‘ my Lover ; or as a Gallant, who has only a  
 ‘ Design upon my Vertue. If you think him  
 ‘ the Former, I desire you will teach me how  
 ‘ to secure him ; if the Latter, how to guard  
 ‘ against him : For, he is a pretty Fellow.  
 ‘ Be speedy, pray, in your Advice ; lest it  
 ‘ should come too late.

*I am Yours,*

BARBARA THOUGHTFUL.

MANY of my Correspondents are in  
 Haste, and pressing for a Place in my next Pa-  
 per : But, by the Dates of almost all the Let-  
 ters I have published, they may see, that I  
 am seldom at Leisure to comply with their  
 Impatience. If this Paper comes too late to  
 the Hands of the Parties concerned ; it may  
 nevertheless,

nevertheless, be of use to others in the like ticklish Circumstances.

To speak in the University-Language, the Tokens this pretty Maid has particularized, are very *Equivocal*; and nothing less than a Conjuror can expound their Meaning. In all the Love-Cases, that come before me, I consider my self as the Parent or Guardian of the Persons, who consult me. Therefore, if *Barbara* will be ruled by a Philosopher, I advise her to moderate her Ambition; to save her Wages; to dress suitably to her Condition; and to break her Glafs. Many a Damsel, who has marry'd a *Round-Cap*, has dearly repented of her Bargain. By my Twenty-First Paper she may see, I do not approve of very unequal Matches: That, perhaps, may not be her Case: But, I would have her consider, that the less her Lover knows of the World, the more apt will he be to alter his Mind. A Student is not of Age, at the soonest, before Five and Twenty: And, an Undergraduate should no more be allowed to venture upon Wedlock, than an Apprentice.

To the *FREE-THINKER.*S I R,      *Friday Morning, July 31. 1719.*

IF I love to a greater Excess, than can be  
 approved of by a Philosopher, it is owing  
 in some measure to the *Free-Thinker*,  
 who is so very indulgent to All, that profess  
 themselves Lovers. You encourage  
 your Disciples to give Admittance to a Passion,  
 which soon grows too powerful a Guest  
 to be resisted, and lords it over the Host.  
 Thus, at least, has it fared with me:  
 In vain do I endeavour, by the Help of  
 Philosophy, to eject this troublesome Guest  
 from my Bosom: In vain do I strive to assert  
 my former Liberty: I find my self every  
 Day more and more a Slave to the cruellest,  
 but to the fairest, of Women. To you  
 therefore, Sir, do I apply for Redress: On  
 your Generosity and Aversion to Tyranny of  
 every sort, do I depend; hoping, you will  
 not refuse your Assistance to one, under an  
 Oppression, to which you have partly been  
 Accessary.

I do not expect (a Task impossible!) that  
 you should instruct me, how to gain any  
 Pity

' Pity from her I love: My only Hope is,  
 ' that you may teach me to support her  
 ' Scorn. And yet, alas, that too (I fear) is  
 ' impossible ! Patience, which in other Suffer-  
 ' ings is a Vertue, here would seem a Crime.  
 ' Let me, then, indulge my Sorrow ; and do  
 ' you, Sir, help to make it pleasing to me,  
 ' by your Approbation: Nor could you dis-  
 ' approve my Passion, did you know the La-  
 ' dy, who is the Object of my Desires. So  
 ' excellent a Creature must justify any Ex-  
 ' travagance, whatsoever: And I wish (for  
 ' your Satisfaction) I was able to speak of her  
 ' Perfections, in Language equal to the Sub-  
 ' ject.

' Nevertheless; deserving as she is, so little  
 ' sensible is she of her Charms, and so little  
 ' Rhetorick have I, that I cannot, by all my  
 ' Protestations, perswade her either of her  
 ' Power, or my Love ; which is the only Re-  
 ' ward I aspire to, for my whole Soul,  
 ' which I have devoted to her. Dear Mr.  
 ' *Free-Thinker*, be my Friend in obtaining this  
 ' Request. Tell her the Fondness of my  
 ' Love ; and how, in the Anguish of my Heart,  
 ' I have entreated you to be my Advocate ;  
 ' or, rather tell her, that you believe me  

Z

 ' sincere ;

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‘ sincere ; and then, I know, she will no longer doubt of my Faith ; so great a Deference has she for your Opinion.

P. S.

‘ P. S. I should have told you, her Name is *Lucinda*.

• IN Vindication of my self, I desire this Gentleman to have Recourse to the several Lectures and Observations, I have published for the Benefit of Lovers ; and when he has seriously considered them, I dare say, he will not tax me with encouraging my Disciples to love either to Madness, or without Hope. And yet, at the same time, I think a little Extravagance in a young Man, beyond the Sobriety of Reason, may be excusable in a virtuous Love ; and very slender Hopes are not to be slighted from a modest Virgin. It is his Business to discover, whether the Lady’s Indifferency proceeds from Diffidence, or Aversion : This will require the utmost Penetration, as well as the Use of the most subtle Stratagems ; and to assist his Judgment and Invention in this refined Art, so necessary to embarrassed Lovers, I recommend to him the diligent Perusal of *The scornful Lady*.

I would

I would not forfeit the favourable Opinion *Lucinda* has conceived of me ; nor betray her into Credulity through her Condescension to my Judgment. How long the Gentleman has loved, I know not : How long he may love, perhaps he knows not Himself. I advise her, therefore, to insist upon the most evident Proofs of his Sincerity ; which perhaps he has already given, in many Instances. All I can say in his Favour is, that his Letter appears to be sincere ; and as passionate, as a Woman of Sense needs require. If *Lucinda* consents to Marry with him, and he should not prove a fond indulgent Husband to a deserving Wife ; his Protestations to the *Free-Thinker* will stand as a Publick, and (I hope) a Lasting, Record against him.






N<sup>o</sup> 154 *Friday, September 11. 1719.*

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———— *Ab miser,  
Quanta laboras in Charybdi,  
Digne puer meliore flamma !*

H O R.

---

 Fear, my Disciples, who are impatient after Knowledge, and eager in the Pursuit of severer Studies, may not be pleased with the Complaisance I shew to my Correspondents, by giving up Three Papers successively to their Importunity. And yet, I could not find in my Heart to postpone the Two following Letters, any longer. But, to make amends to my Scholars for the Interruption in their Studies, occasioned by Family-Misfortunes ; I shall, on *Monday*, proceed in my Course of Philosophical Lectures ; to which I bespeak their Attention.

*Mr.*

Mr. FREE-THINKER,

S I R,

*August 24. 1719.*

I Have just now received the Inclosed, as I send it you, from an Attorney, with an Account of its being the Copy of a Letter written by my Son, and found by his Master, upon his running away from his Service. His Master adds (to my Grief) that he hears, my Son is marry'd to a Common Woman of the Town, who is the Subject of the Letter; and that he was drawn in by the Fellow, to whom he writes: That he seduced him, under the Appearance of a Friend; and that he knew the Woman, better than my Son, in every Respect.

This Mistress of his went for what, I think, you call a Coquette; but, was at the same time represented to my Son, as a very great Fortune. If, upon your publishing This, and my Son's Letter (by which he will know I mean him, for he reads your Papers) he shall immediately leave the Jade, and his false Friend; I may still continue the Bowels of a Father to him: But, I can never think of answering the Ex-

‘pectations of the other Two, by doing for  
 them, who have ruined my Son. I am,

S I R,

*Your constant Reader and*

*Admirer, though unknown;*

R. B.

Dear Mico,

“ L A S T Night I was most agreeably en-  
 “ tertained by the charming M——.  
 “ She hath a surprising Way of Talk, and en-  
 “ forces every thing she says, by her Looks.  
 “ She is capable, amidst all the Wit, she so  
 “ lavishly abounds with, of preferring One of  
 “ our Sex ; but, in the mean Time, hath the  
 “ Policy of keeping the Secret ; and goes on  
 “ daily to shine, by bestowing some External  
 “ Favours on our whole Community.

“ In short, Friend Mico, she hath decla-  
 “ red me the Man ; and from this Moment, I  
 “ fear you will think, you have too happy  
 “ and powerful a Rival, to carry on our  
 “ former Friendship, in all its repeated In-  
 “ stances,

“ I

“ I Laugh, Sing, and Dress, and am Fitting out for One of the most compleat Beaus in Christendom ; but first of all, the Services are to be performed ; and M. is to be conducted to the Sacred Temple, in some plain decent Dress, neglecting her very Jewels. An agreeable Whiteness is to be in her Habit, to shew her Innocency ; and which may serve, at the same Time, to heighten the Blushes, she will be sure (on such an Occasion) to spread over her lovely Face.

“ I shall not disobey her Leave, by telling you thus much. She hath allowed me to bring you there ; where will be a pretty young Innocent of her Training up, who is let into the Secret ; and with whom, you may very satisfactorily pass your Time.

“ I shall hereafter be so formal, *Mico*, as to give you an Account when and where you are to Minister to us in Holy Things ; for I fear, you must be the Father : But prithee, *Mico*, do not commit Incest with your Eyes on this your Daughter ; but regard her only as a fine Woman, and my Wife.

“ What can the Coxcombs say ? Where are your Wits at *Will's* ? Poor Amorous Da-

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“ *mon*, that so often sigh'd for her! Proud  
 “ *Honorio*, that thought his Coach and Six  
 “ must carry her away.

“ By the Gods, *Mico*, she is become a  
 “ Christian ; and hath put me upon remem-  
 “ bring, I once had a God-Mother ; but I had  
 “ command enough of my Memory to tell,  
 “ I knew She had likewise been Educated in  
 “ the Doctrine and Discipline of the Church of  
 “ *England*, and had thereby renounced the  
 “ Devil and All his Works ; nay, even  
 “ though he should appear in the Shape of  
 “ young *Junius*, whom you know to be a  
 “ pretty Fellow.

“ She swears she will not ride to the *Park*  
 “ on a *Sunday* ; that she will even lay aside  
 “ Scandal ; and hath desired me to get her  
 • “ *Tillotson's* Works, and lend her *The Whole*  
 “ *Duty of Man*, when I shall carefully have  
 “ read it over ; which she strenuously exhorts  
 “ me to do, again and again.

“ How this suddain Reformation began,  
 “ God best knows ; she says, she is weary of  
 “ her Sex's Vanities ; and believing me Meri-  
 “ torious, would thus Reward me : But, she  
 “ hath not given me a very particular Ac-  
 “ count of her new Experiences.

“ I

“ I am going to her. — The Gods continue  
 “ this Temper in her, till *Tuesday*; which  
 “ will do, *Mico*. But, should I find her a  
 “ Reprobate, and that after her House was  
 “ thus swept clean, Seven worse Spirits had  
 “ entered in; — Farewell Love, Farewell  
 “ Wife : — Woman is Inconstant : — Wine is  
 “ Powerful : — And I have nothing then to  
 “ do, but to get a Place at Court. I am,

Dear *Mico*,

*Partly Your's,*

PAMPHILUS.

*THE Joys of Parents are secret ; and so are  
 their Grievs and Fears : They cannot utter the  
 one, nor they will not utter the other : Says  
 Sir Francis Bacon in his Essays. To which I  
 may add ; That the Joys and the Grievs of  
 Parents cannot be well conceived by any, but  
 Parents. And yet, I sympathize with Mr. R. B.  
 and feel something, which I imagine like the  
 Concern of a Father, upon reading these Let-  
 ters. In the First, may be discovered the  
 Force of natural Affection in the Parent ; in  
 that his Indignation rises only against the Per-  
 sons,*

sons, who have ensnared his Son: In the Second, appears the Brisk Thoughtlessness, which is too common amongst the Genteel Clerks and Apprentices, about the Town.

I make it my Request to *Pamphilus*, that he will immediately pay his Duty to his Father; and hear, at least, the Proposals, he may offer to his Consideration. In the meantime, let me dissuade him from the Project of getting a Place at Court: It will be far more prudent in him to follow the Business, to which he is bred. Places at Court are not to be had, for asking. There are People about the Court, who live upon selling Smiles: And he will meet with abundance of *Dear Mico's*, who will plunge him, a second time, into inextricable Difficulties, with all the seeming Cordiality imaginable. Not to repeat what I have already said; I refer him, for his farther Instruction, to the Fifty-First and the Hundred and Forty-Third Papers. But, if he is obstinately bent upon trying his Fortune amongst the Great Men, and the Woman, he is supposed to have marry'd, be such as she is represented; her Ingenuity may, probably, be of Service to him.

*Monday,*



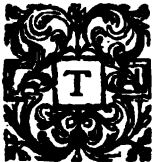
N<sup>o</sup> 155. *Monday, Sept. 14. 1719.*

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*Usus, & impigræ simul experientia mentis,  
Paullatim docuit pedetentim progredientes.*

LUCRET.

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 O carry on the \* *Porch of Knowledge*: When a capable Understanding has, through Reflection, attained to so nice a Discernment, that (like the most distinguishing Eye) it is able to perceive the unobvious Distinctions between Things, which bear a very near Resemblance to one another; It is, then, in a fit Condition to acquire clear Ideas; which (be they never so few) are the sure (and only) Pledges of future Knowledge.

It is through the Want of this Punctuality, this Precision in our Discernment, that our Judgments are confounded; and that, we unwittingly

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\* N<sup>o</sup> 141, 142.

tingly fall into Errours. The principal Perfection, or the Cleverness (to familiarize my Meaning) of a right Understanding, consists in the Skill of singling out the most minute, and most peculiar, Differences of Notions, seemingly alike; such Unlikenesses as, by their Subtility, escape the Observation of Judgments less acute. Thus, an expert Jeweller discovers a considerable Disproportion in the Value of Diamonds, between which a Common Eye perceives no Inequality.

The first little Parcel of Neat Ideas, which a Man is Master of, will enable him to encrease his Store; since one Truth, clearly apprehended, leads as naturally to another, as one Errour betrays us into more. The Mind proceeds, in the Acquisition of Knowledge, by comparing all New Ideas (as they present Themselves) not only one with another; but likewise, with the Notions, it was before possessed of: And consequently, if a Man begins to Philosophize, by acquiescing in a Set of unaccurate Conceptions; his future Brood of Notions will be mostly spurious, and his Conclusions deceitful.

Let the Candid Student then (who desires to Think Freely) in the first Place apply his whole

whole Attention to discern the full Truth of a few General Notions; by which (as by so many Standards) he may ascertain the greatest Part of his other Ideas. After this, as he daily looks over his Stores of Knowledge; it may sometimes happen, that his subsequent Thoughts and Judgment of Things will prove inconsistent (more or less) with his former Reflections; whereupon, since Both cannot be absolutely True, he must spare no Pains to be better informed: And herein, the Accurate Discrimination of his Ideas, so as to perceive all their Likenesses and Unlikenesses, their Equalities and Inequalities, will be of the greatest Service to him.

He must have a great Aversion to Errour; and a mighty Love for Truth, who has the Candour and the Patience to delight in this Severity of Free-Thinking. But, whether upon this strict Examination, he finds himself mistaken in his old Opinions, and quits them as Prejudices; or, whether he is confirmed in the Justness of his new Notions, and retains them as approved Truths; in both Instances, he advances in sound Knowledge: Since, the ensuring a Truth, or the destroying a Falshood, in the Mind, is equal Gain to a Philosopher.

Now,

Now, a small Stock of plain General Truths, which are fully and distinctly comprehended, together with their Relations to one another, is capable of being applied to a vast Variety of Uses ; many of which cannot be foreseen even by the Possessor of this little, significant Treasure. Provided therefore, he does not exceed the Limits of his Understanding, nor hastily entertain Novelties, so as to suffer them unwarily to mix with his Original Standard Notions, with which he is perfectly acquainted ; his Judgment will not be perplexed, nor his Sagacity puzzled in the Investigation of such new Truths, as are the immediate Descendants from those he already enjoys, or at least bear an Affinity to them.

Thus, the *Algebraist* sets out with a very few simple, but clear Principles, which enable him to work out a very intricate Question, to his Satisfaction : While every slow Acquisition, he makes, is the Foundation of his succeeding Knowledge ; of which there often appears not the least Glimpse, before he comes to the End of his Enquiry ; when, the latent Truth, he has patiently pursued, is at last manifested to him (as it were at once) in its full Evidence. Thus likewise (to give a more familiar Instance) the Protestant, who  
(after

(after due Reflection) clearly comprehends, That mere Man cannot be Infallible in the Concerns of Religion ; and that God alone can know the Heart of Man ; may, from these Two Fundamental Principles, not only detect most of the Absurdities peculiar to Popery ; but, may also come gradually on to be convinced, That, in Matters purely Religious, even we Protestants are neither to judge, nor to persecute, our Fellow-Subjects ; but, that every Man ought to be indulged in the Religious Liberty of his Conscience.

But, to return to the Usefulness of distinct, and adequate, Ideas : We are to view our general Notions (which are to conduct us to Particulars) on every Side ; and to know the full Extent and Dimensions of them ; before we venture to confide in them, as our Guides to farther Knowledge : Since a Truth, apprehended only by Halves, or in Part, may as readily seduce us into erroneous Conclusions, as a Proposition, that is entirely False.

To illustrate this Precaution to my more learned Readers : Weight is a known Property of Bodies ; and every Man has observed, that a Stone (or Ball of Lead) forced up into the Air, falls down again swifter and more directly, as it has more Weight ; while Feathers

thers (or lighter Bodies) are slower and more oblique in their Descent. Thus, the general Notion of the Descent of heavy Bodies becomes, by common Observation, familiar to the Understanding; previous to any Philosophical Examination. Upon this daily Experience of Mankind, did the *Epicureans* Reason supinely; taking it for granted, that the *Atoms*, of which Materials (according to them) the World is composed, continued to descend, for ever, in the same direct Line; never considering, that heavy Bodies still tend towards the Earth, on this, or any other, side of the Globe: And, upon this inaccurate Knowledge of the Tendency of heavy Bodies, They thought the Notion of *Antipodes* to be ridiculous; imagining, that a People on the other side of the Earth, with their Feet directly opposite to our Feet, must necessarily fall headlong into the Sky.

In the like manner, the present Race of *Fanaticks* are strongly deluded. From the universal Consent not only of this Nation, but of all Mankind, who live under a Monarchical Form of Government, they have learned; That it is commendable in Subjects, to take up Arms in Defence of their Rightful King: But then, not having a distinct and compleat  
Notion

Notion of the Qualifications requisite in a Rightful King of *Great Britain*; some of them have unhappily rebelled merely through want of Reflection: And it is the partial Knowledge of this Question, that still betrays the Inadvertent into Sedition; and several daily draw upon Themselves the Justice of the Laws, by making Inferences from obscure and confused Ideas.






N° 156. *Friday, Sept. 18. 1719.*

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*Namque alid ex alio clarescere corde videbant  
Artibus; ad summum donec venére cacumen.*

LUCRET.

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 O compleat my Third Column:  
Let us now suppose, our Student  
has (by Dint of Reflection) settled in his Mind some General  
Ideas, of which he has a distinct and full Con-  
ception; and by which he regulates his Judgment of the several subsequent Particulars,  
that have any Relation to them. These approved and settled Notions may be con-  
sidered, as so many *Originals*; from which all, or most, of his future Notions are derived, in  
the Progress of his Enquiries: And therefore, I shall here liken Them to the Heads of  
Families, fruitful in their Progeny, and branching out into numerous Alliances: By  
which

which Allusion, I hope to explain myself even to my Female Disciples, who shall apply Themselves to the Study of this Column.

Now; the Relations between these standing Originals, or Parent-Ideas, and the New Ones, which are born of them, diminish gradually, and grow more and more obscure, as they are drawn out into Length by many *Removes*: Insomuch that, there often arises much Uncertainty about them, when there are numerous intermediate Descents; each of which must be carefully traced upwards, in order to ascertain their Ancestry, and make out their Degrees of Kindred. In this Enquiry, therefore, into the Relations of Ideas, the same sort of Care is necessary, as is used in order to determine the Consanguinity of Families.

There is a Kind of Philosophical Heraldry: And, in order to think clearly and justly, my Disciple must register in his Mind the *Generations* of his Notions, with their peculiar Distinctions; that he may be thereby enabled not only to account for the different Relations they bear one to another, but also to know the Degree of Consanguinity, they respectively stand in, with Regard to their Originals.

In every Family, the near Descendents are easily known ; whereas, the Degrees of Consanguinity, of such as are at a great Distance from their Stock, can be discovered only by examining their Genealogies, with the utmost Accuracy. Thus likewise it is, with Regard to Notions ; It is no difficult Matter to perceive distinctly the Relations of Ideas, that spring immediately from their Originals ; but, as to Ideas far removed from their First Principle, the Chain of Reference must be continued, in the Mind, without Interruption ; by which Means the Relation of an Idea, the most remote, may be traced upwards, through all the intermediate Degrees, to its true Original.

This is a Study, that requires no small Patience and Intenseness of Thought : And yet, no Man can proceed securely in any Method of Reasoning, without being assured of the Relations of his Ideas, and of the Manner in which they do ( as it were ) derive their Pedigree.

The Descent of some Notions is Direct : Others run off, obliquely, into Separate and Collateral Channels. This Difference in the Genealogy of Ideas is very much to be considered ;

sidered ; since, their Branching diversely into several Lines creates new Difficulties in the precise Knowledge of them ; and greatly, obscures their Relation to the Head of their Clan.

Every Remove in a Family loses, gradually, the Blood of the Ancestours ; and insensibly grows into a separate Family : From which, in Time, a New Race arises. So is it, in the Propagation of Ideas : When they are distant from their Originals, and are become (as it were) another Stock ; they will, at last, be found to retain few of the Qualities, peculiar to their First Parents.

To explain this Doctrine ; I shall have Recourse to the Instance I gave of the Vulgar (which was the First) Idea of the Descent of heavy Bodies. Every Mechanick can determine the Weight of Bodies by Scales : But, a Philosopher experiences a Difference in their Weight, according to the different Fluid, in which they are weighed. Hence arises a new Distinction of Weight, into Absolute and Comparative. But, beside this Departure from the Original Idea ; The First Notion of the direct Descent of heavy Bodies is again altered, or at least limited, by Persons, who

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suppose a large Orb to be comprehended within the Terraqueous Globe; to which, rather than to the Center of the Whole, weighty Bodies have a direct Tendency. And again; when we proceed to regard this Principle of Gravitation as producing the Powers of Impulse and Elasticity; we so far lose Sight of that Idea of Weight, which the Mind had primarily conceived, as to consider Impulse and Elasticity, as Original Ideas, distinct and abstracted from any Consideration of their First Parent.

But, that my Readers may not imagine, it is only in Philosophical Enquiries that the Mind is apt to deviate from its Original Ideas, I shall give them a more obvious Example; observing first, that this Kind of Inadvertency in Philosophical Questions leads a Man only into Errours; whereas, when it happens in Questions relating to Common Life, it betrays us often, through Mistakes, into Misfortunes. The first Notion of Government (which Men of any Reflection form to themselves) is, That it is intended for the Good of the Whole Society: The Proposition, which naturally rises in the Mind out of this Principle, is; That Individuals must obey their

their Governours : The not attending strictly to the Relation, which this Proposition bears to its first Principle, and the considering it as a Primary Truth, detached from its Original, has been the Foundation of all the Tyranny; that was ever exercised in the World ; and is the fatal Mistake, which infatuates Multitudes to believe, they are in Conscience obliged to be Slaves.





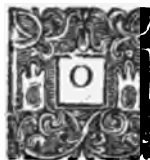
N<sup>o</sup> 157. *Monday, Sept. 21. 1719.*

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*Hic manus, ob patriam pugnando vulnera passi;  
Quique sacerdotes casti, dum vita manebat :*

VIRG.

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ON the Twenty-Fourth of *August*, I began a Piece of Painting: And now I take up my Pencil, with an Intention to finish it. The Subject, therefore, of this Day's Paper is the Second Part of *Psychostaticks*; the Weighing of *True Merit*: Which (to pursue the Allegory) is to be represented in Picture, on the Walls of the Inner and more retired Room.

As Poetry and Painting are Sister Arts; so there is a particular Affinity between History-Painting and Epick-Poetry. This will justify my taking the whole Design of the Imagery from a Passage in the Sixth Book of the *Aeneid*: The Place is, where the Poet peo-  
ples

ples his *Elysium* with a Colony of Inhabitants, worthy of those blifsful Regions. His Sentiments are noble and delicate; and he has, with the nicest Judgment, here shadowed out the distinct Kinds of True Merit and Excellency, which justly entitle Men to superiour Degrees of Esteem and Glory.

I have taken Part of the Verses in the Original for my present Motto: And, as in the entire Passage, *Virgil* specifies Five Kinds of Great Merit; answerable to his Division, I shall distribute this Second Part of *Psychostatical* Experiments into Five History-Pieces: Two of which shall be the Entertainment of this Day.

THE first Piece is much the Largest; and fills the whole fronting Wall, at the upper End of the Room. Here, we see a Prospect of the Sea: And far off, on one Side, is extended a flat Coast, full of Shoals, and fenced with Dykes; behind which appears (in Perspective) a level Countrey; in which thick-spread Cities rise, many of them surrounded with Water, and the Streets adorned with Trees and Canals. On the Shore of this Countrey stand Crowds of the Inhabitants, with Tears in their Eyes; looking on a numerous Fleet, which sails from them; and seems to direct its Course

Course towards a large neighbouring Island. This Island rises out of the Sea, encompassed with white Rocks; on which swarms a mixt Multitude, of every Rank and Condition: By their Countenances, and the Spying-Glasses, which several of them use, it may be guessed, that they wait for the Arrival of the Fleet, with no less Concern, than the opposite Nation laments its Departure. The Face of the Island is agreeably diversified with Cities, Towns, Villages, Hills, Rivers, Woods, green Meadows, and Corn-Fields; and the very Mountains are cloathed with Grass.

On the level Top of one of the Mountains, is erected a large Ballance: In the ascending Scale hangs, tottering, a tall Person, of a long, dejected Visage; with a Crown falling from his Head, and a Male-Infant in his Arms. Below him, on the Ground, stands a huge Monster (like That, by which the Poets represent *Faction*) with a Multiplicity of Heads and Hands: Some of the Hands tugg at the Cords of the Scale, endeavouring to pull it downwards; others appear open, with Heaps of *French Pistoles* in the Palmes. The weightier Scale descends as low as possible; and in it sits, on a Throne, a Princely Figure: His Look is Majestick, Wise, Resolute, and Honest;

neft; with an high Forehead, and piercing Eye. On the Right and Left Side of this Scale, are placed Two Portraitsures, that seem attentive to every Motion of the Prince. The Figure, on the Right, discovers in his Aspect great Penetration and Affability: A Golden Mace lies by him; and he holds in one Hand a large, embroidered Purse, with the Arms of *England* embossed upon it; in the other, a Baron's Coronet, with this Device, *PRODESSE QUAM CONSPICI*. On the Left, is the Figure of a Person, much younger: In his Face appears a lively Bloom, with an uncommon Mixture of Fire and Judgment; to which is added a Dignity, that declares him to be of Noble Birth: He is array'd in a Robe of Black Silk adorned with Loops and Buttons of Gold; and the whole Figure seems to be the Original of a Picture, I have seen (at full Length) in *Trinity-College Library*, at *Cambridge*.

At a little Distance, stand Three Females, of Importance. The First is a grave, beautiful Matron; in whose Face may be remarkably discerned Meekness, Humility, Devotion, and Sweetness: Her Dress is plain, and decent; and her Head is bound with a White Fillet, in which is woven in Red Characters,

THE

THE PROTESTANT RELIGION. The Charms of the Second are of another Kind: Her Limbs shew an unusual Vigour; her Complexion is fair and bright; her Eye lively and sparkling: But, though her Air is free and chearful; yet it is modest, and not discomposed: Her Garb, which sits easy, but not loose, is a Silver Brocade; on which the various Emblems of LIBERTY are wrought in Needle-Work of Gold. The Beauty of the Third fills the Eye; and she bears a smiling, contented Countenance: Her Drapery is of the finest Woollen Manufacture: A Chaplet of Ears of Wheat wreaths her Temples; and she holds in one Hand a Marriner's Compass, and in the other, a Golden Coin, on which is stamped PROPERTY. These Three Ladies fix their Eyes on the Prince in the prevailing Scale; looking up to him, as their Patron and Defender.

The Four remaining *Psychostatical* Pieces are set in distinct Pannels, on a Side-Wall of the Room. In the First Pannel an Angel, with Wings expanded, holds an Azure Beam, that poises Two Scales. In the weighty Scale, is represented a Person attired in a Black-Sattin Robe, with Sleeves of the finest Lawn: His Countenance is ingenuous, good-natured, and  
 vicus :

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pious : He holds a Bible, open, in his Hands ; and seems speaking to an attentive Audience, strook with Concern. At his Feet, are placed Three *Folio-Volumes* ; the uppermost lies open ; and the Title at the Top of the Page is, The RULE OF FAITH. It is amazing to see the mounting Scale, seemingly, so Loaded ; and yet, in Effect so Light : It is filled with a Massy Tripple-Crown, Golden Crosiers, Silver Crucifixes, Keys, Dead Mens Bones, Scourges, Beads, Wafers, and one Velvet embroidered Slipper.






N<sup>o</sup> 158. *Friday, Sept: 25. 1719.*

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*Quique p̄j vates, & Phæbo digna locuti :  
Inventas aut qui vitam excoluere per artes :  
Quique sui memores alios fecere merendo.*

VIRG.

---

 ONDAY's Paper was closed with an Allegorical History-Piece, which fills the First Pannel in a Side-Wall of the Inner Room : And, now, I shall point out the Representations, which adorn the Three remaining Pannels. The Subject of which will be found answerable to the Three Verses, I quote from *Virgil* : Of whom it may be proper, in  
this

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this Place, to observe; That no Writer ever delivered more just and more sublime Moral Notions, than those, which shine throughout this admirable Poet.

THE Painting on the Second Pannel comes, next in Order, to be viewed. From the Top of the Piece a strong Light strikes the Eye; and, through an Opening of the Heavens, appears a Man playing on a Harp. His Countenance is ruddy, and beautiful; and, in it, may be discerned the Transports of Musick, Poetry, and Devotion. By him, on one Side, lies a Sling; and, on the other, are the Helmet, Spear, Sword, and Coat of Mail, of a vast Giant: A Glory blazes round his Temples; and, on his Head, is a Regal Crown.

Below, rises an high Mountain, cleft into Two Summits: It is shaded all over with Bay-Trees; and in the Middle, between the Two Summits, a Fountain springs up into a wide Bafon, which empties it self in a large Cascade. The Waters, at the Bottom, unite into a Crystal Stream; and, on a Bank of the Stream, sits a lovely Youth, full of Comeliness, with bright flowing Hair. Across his Shoulders, hangs a Quiver stored with Arrows; and  
by

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by him lies a Silver Bow, and a Golden Lyre. He is attended by Nine beautiful Nymphs: Both the Youth and his fair Attendants seem big with Expectation and Doubt; and fix their Eyes on Two Persons, weighing before them.

In the Scale on the Right Hand, is a chearful Old Man: There is a Dignity and Boldness in his Features; and his whole Aspect discovers great Liveliness, and an uncommon Sublimity of Thought. His grey Hairs lie almost hid, under a Wreath of Bays; and he is covered with a Loose Mantle, which is wrapt over his Hands. In the Foldings of the Mantle, lie several Little Rolls; Two of which opening at a Corner, in the One may be distinguished these Characters; ΜΗΝΙΝ ἄειδε; in the other, ΑΝΔΡΑ ΜΟΙ ΕΥΝΕΚΕ. The Person, in the other Scale, seems more sedate and thoughtful: His Looks speak him a Man of great Application, and of a consummate Judgment. On his Head, is a mixt Garland of Bays, Myrtle, and rural Flowers: In his Left Hand, he bears a Shepherd's Crook; at the Top of which hangs, clustering, a Swarm of Bees: In his Right Hand, he displays a Trumpet, with a Banner hanging from it:  
On

On the Banner, is painted a Night-Piece of a City in Flames; and a young Man, in burnished Armour, leading (through a Street, which goes to a Gate of the City) a Boy, by the Hand; and bearing on his Shoulders an aged Person, who carries a Parcel of little Images in his Arms. The Scales seem equally poised; or, if there is any small Declension, it is on the Side of the Old Man. Close by the Scale on the Right, stands (as if he expected to be weighed next) One, who holds out a Prospect of a delicious Garden; out of which an Angel, with a flaming Sword, drives a Man and a Woman Naked; who, in their Looks, betray all the Agonies of Sorrow and Remorse. Behind this Figure, advances a venerable Person, with a Mitre on his Head. He looks up (with all the Signs of Admiration and Gratitude) towards the Old Man, who holds the little Rolls in the Foldings of his Garment; and he stretches out his Arm, as if he meant to present him with a Book, lettered on the Back, T E L E M A Q U E. Not far off, is drawn a large Groupe of Men; some with Buskins on their Legs; others with a particular Kind of slight Pumps on their Feet; and Two or

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Three with Vizard-Masks on their Faces. At some Distance, up in the Air, is seen a Figure with a Human Face, and the Legs and Body, and Wings, of a Swan: It seems to direct its Flight to the Clouds: And beneath, on a Plain, are represented several Games of Exercise, as Running, Wrestling, Horse and Chariot-Races; with Crowds of Spectatours.

IN the Third Pannel, the Figure, that first engages the Eye, is *Astrea*, sitting on a broad Blue Arch of a Circle; in which are shadowed out darkly, in Miniature, the Likenesses of several Animals. In her Hand she holds the Ballance, of which she was the Inventress: In the Scales are Human Figures, lessened in due Proportion. In the descending Scale is only One Person, bearing in his Lap a Sphere; and upon it, lies the Draught of a City besieged, with several Engines, of an ancient Form, planted on the Walls. He beckons to a Man of a studious Aspect; who seems intent upon a Prism of Glass, and holds a Book open, which the Painter's Pencil has entituled *PRINCIP. NATURAL PHILOSOPH. MATHEMAT.* In the rising Scale is a Cluster of smart Men,  
in

N<sup>o</sup> 158 *The* FREE-THINKER. 387

in tawdry Dresses, with little Rapiers, cocked Hats, and tied Wigs; holding divers Sorts of Mathematical Instruments. Beneath, are several Persons, whose Merit is distinguished by their peculiar Marks of Honour. This Man leans upon a Plough; That holds a Line and Plumbet, and points to the Plan of an House: One looks through a Telescope; another observes a Mariner's Compass; and a Third winds up a Pendulum Clock. Amongst them, are Two Women: The First holds a Distaff under her Left Arm; and a Weaver's Shuttle in her Right Hand: The Second plays upon an Organ; and seems ravished with the Sound of the Instrument. At a proper Distance, and in a due Position, sits a Man with a Piece of strained Canvas placed before him; over his Left Thumb is a Painter's Pallet, with a Mixture of Colours upon it; in his Right Hand he holds a Pencil; and he casts his Eyes full upon *Astrea*, and her Balance.

I COME now to the Fourth Pannel; which contains the Representation of the Last *Psychostatical* Experiment. In the prevailing Scale sits a Man, whose Looks are

B b 2

full

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full of Goodness and Compassion; and; with both his Hands, he scatters Pieces of Silver and Gold to a mixt Multitude of Indigent, Maimed, and Sick, People. Hard by, is erected a neat, plain Building; and, in the Front of it, is opened to the View a long Gallery; wherein Young and Old, of Both Sexes, are employed on various Manufactures. Looking up to the Person in the other Scale, who weighs so light, I find there is a remarkable Blindness in his Eyes, notwithstanding they are drawn wide open; his Features betray evident Marks of Weakness and Fury; and he hugs in his Arms (as apprehensive of its Danger) a carved Model of a Church, on which rises an exorbitant high Steeple.

On the Cornish of this Room, are to be seen some few Heads of the best *Greek* and *Roman* Philosophers, Oratours, and Historians, On the Cieling, I behold the Battle of *Blenheim*; The brave Exploits of ancient Heroes, who saved their Countrey from Ruin; and, through Party-Rage, became Exiles, or lost their Lives: And here, likewise, does the Story of *Socrates* find

N<sup>o</sup> 159 *The* FREE-THINKER. 389

find Place, with the Manner of his Death; together with the Sufferings of the Great Instructours of Mankind, who (from his Days to our Time) have been *Martyrs*, in the Cause of *Truth*.



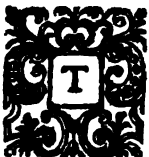
N<sup>o</sup> 159. *Monday, Sept. 28. 1719.*

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*Homo sum : humani nihil a me alienum puto.*

TERENT.

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 O *Morrow*, it will be a *Year and Half*, since the Publick was first alarmed with the startling Title of *THE FREE-THINKER*; which, from the Lights it has been shewn in (through the Progress of this Paper) by this Time appears a very harmless, social Character.

Among the *Greeks*, those Persons, who apply'd Themselves to the Study of *Truth*  
for

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for the Instruction of Mankind, were at first dignified by the Style of WISE-MEN. This Mark of Distinction was, afterwards, thought too invidious and assuming : For which Reason, they condescended to call Themselves LOVERS OF WISDOM, or PHILOSOPHERS. This Appellation (through the Modesty of it) gained so universal an Approbation, that it was received among the *Romans*; and has, since, been naturalized in all the *European* Languages, where-ever Knowledge has flourished.

In the mean Time, while neither the *Latin*, nor any of the Living Languages have been able to raise (out of their own Growth) an Expression equivalent to this compound *Greek* Word ; the *English* Tongue alone has, by a happy Conjunction of two Ideas, which are the Glory of Humane Nature, improved the borrowed Phrase, PHILOSOPHER, into *FREE-THINKER* : A Phrase, which not only denotes the full Sense of the Former ; but likewise shews, wherein the very Nature and Perfection of *Philosophy* consists.

He

He alone is properly a *Wise Man*, a *Philosopher*, or *Lover of Wisdom*, who disdains to submit his Reason to the Prejudices of Custom, of Education, of Authority, of Interest, or of Passion: Who (to the utmost of his Ability) examines into all Things impartially, before he determines either to approve, or to reject, them; and who is neither Unwilling, nor Afraid, to enlarge his Understanding, and to exercise the Faculties of his Mind, freely, upon every kind of Knowledge, which he thinks worthy his Notice, or his Duty to learn, as a Man.

And yet, notwithstanding the Elegancy, the Dignity, and the Significancy, of this *English* Expression; had I not undertaken (in many of my Lectures) to rescue it from the general Clamour raised against it, through the Rashness of some Writers, the Malice of Others, and the Bigotry of the Ignorant; we had probably, in a few Years more, thrown the Name of *Free-Thinking* out of the Language; which would have rendered it more practicable (in Process of Time) to banish out of the Nation, the manifold Privileges, arising from the *Freedom of Thought*.

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I COME now to pursue the Method, which (from the Beginning) I determined to observe at the End of every *Half-Year*, for the Advantage of my Readers. The *Supplement* to the *Preliminary Lectures* consists of *Eight Papers*; *Four* of which are pointed out in the Third Paragraph of the *Hundred and Fifth Paper*; with which I closed the preceding *Half-Year*: The other *Four* will be found in the *Hundred and Eleventh, Hundred and Thirteenth, Hundred and Fifteenth, and the Hundred and Seventeenth Lecture*: But, the Second Section of the *Hundred and Thirteenth*, and the Conclusion of the *Hundred and Seventeenth*, will be more ample; if the *Hundred and Forty Sixth Paper* be subjoined to Them. After the *Supplement*, in the regular Course of Reading, comes the *Porch of Knowledge*; *Three Columns* of which I have erected in *Six Papers*: The *Hundred and Thirty-Eighth and Hundred and Thirty-Ninth Papers* make the *First Column*; The *Second* is raised in the *Hundred and Forty-First and the Hundred and Forty-Second*; and the *Third Column* is set up in the *Hundred and Fifty-Fifth, and the Hundred and Fifty-Sixth Paper*: But, the *Hundred and Forty-Third, and the Hundred and Fiftieth,*

*Fiftieth*, Paper may serve (in some Measure) to illustrate the Doctrines, inscribed on the *First* and *Second Column*. In the *Fifth Paragraph* of the *Last Closing-Paper*, I direct the Student in *Politicks* to *Five Lectures* for his Purpose; to which he may now have the Satisfaction of adding *Two* more, by turning to the *Hundred* and *Thirty-Second*, and the *Hundred* and *Thirty-Fifth*, Number: The Former of which *Two Papers* (if not Both) he will more fully comprehend, by perusing, with them, the *Hundred* and *Fifty-First Discourse*.

I HAVE several Times hinted; That the *Free-Thinker* has a *Long Course* to run: My Race seems to grow before me; and so endless is the Pursuit of Knowledge, that (in my Imagination) I am as far from the End of it now, as I was, when I first set out. The Candour and Impartiality, with which I began this Work, I endeavour still to preserve; and shall not, knowingly, forfeit it, in my future Labours. To this Uprightness of my Intentions alone, do I attribute the peaceable Reception, and the indulgent Treatment, which these Free Discourses have met with amongst Readers of every Party, and every Persuasion. And, as I speak out plain

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Truths, with no Intention to offend; my Countreymen (in General) have hitherto been so equitable to Me, and so kind to Themselves, as not to take Offence at the Dictates of Common Sense, uttered with Moderation.

At the same Time; I am not insensible, that there are many Persons, who wish (not through Ignorance) I would not give my self the Trouble of Publishing my Thoughts; apprehending, perhaps, I may lower the Price of Errours, and bring them (in a few Months more) to be an unsaleable Commodity. All I have to reply to these Dealers in Trinkets, and slight Ware, is; that I expose my Goods fairly, in the Publick Market; that every Buyer has the Liberty of examining and finding Fault, to either the best, or the worst, of his Judgment; that I do not desire my Opinions should be taken upon my own Recommendation; that I may frequently Err, notwithstanding all my Care to the contrary; that I seek only after Truth, and shall always be glad to have any of my Mistakes corrected. The *Fairy-Philosopher* is a Man; and desires to be treated, upon all Occasions, as a Man; which

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which is the Treatment he has, all along, given to others : And the most he pretends to, by Way of Distinction from the Generality of Writers, is (as he declares in the very *Second* Paper) *Neither to be afraid to avow a Truth, nor ashamed to retract an Error.*

## *The End of the Third Volume.*



### Wrong-Printed.

Page	Line	For,	Read,
61,	3,	Imagination-	Imagination,
	4,	Under,	Under-
65,	1,	<i>avdpäv</i>	<i>avdpäv</i>
74,	24,	disregarged	disregarded
85,	6,	desparing	despairing
	17,	Tranquility	Tranquillity
86,	19,	<i>H O H</i>	<i>H O W</i>
92,	19,	Enquires	Enquiries
107,	9,	Kirchin	Kitchen
126,	18,	<i>Bythinia</i>	<i>Bithynia</i>
129,	2,	<i>lavvwtatai</i>	<i>lavvwtatai</i>
134,	22,	Futurity	Futurity
138,	13,	geting	getting
143,	3,	<i>Mec, nere</i>	<i>Nec, nave</i>
144,	3,	Strenth	Strength
147,	14,	<i>Greens</i>	<i>Greens</i>
169,	15,	Afflictions	Afflictions
182,	3,	inviduous	invidious
214,	13,	<i>God's</i>	<i>Gods</i>
308,	15,	Marriner's	Mariner's

Page 219, last Line ; place a Semicolon (;) after Undertakings. Page 391, Line 8, strike out the Comma (,) after reject.

Correc-

# Corrections omitted.

## V O L. I.

Page	Line	For,	Read,
188,	14,	recommended	recommend
230,	9,	Reverence	Reference

## V O L. II.

76,	17,	Virgins may	Virgins, who may
189,	9,	Hopothesis	Hypothesis
215,	3,	<i>separata</i>	<i>separata</i>
278,	18,	a length	at length
342,	4,	of beauti-	of the beauti-





